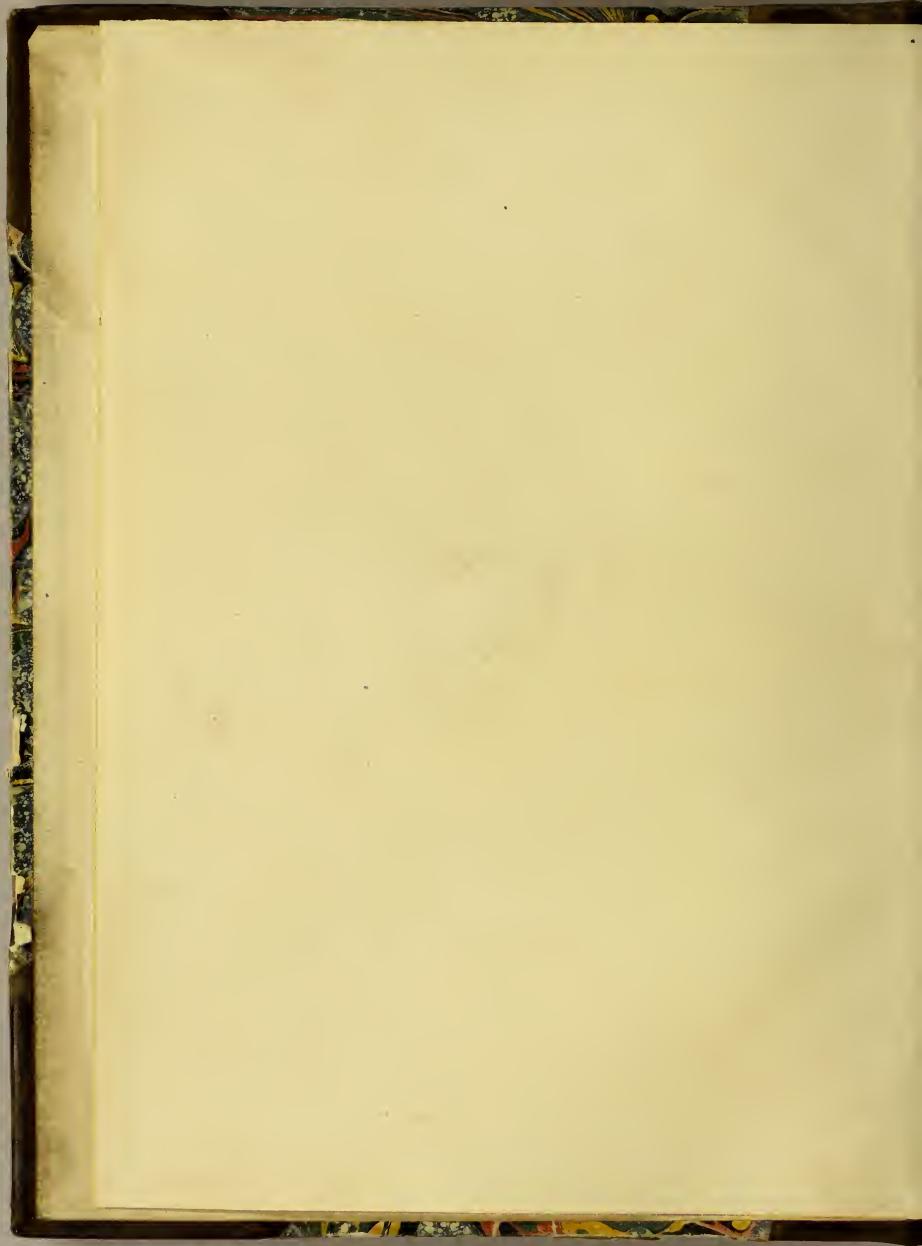




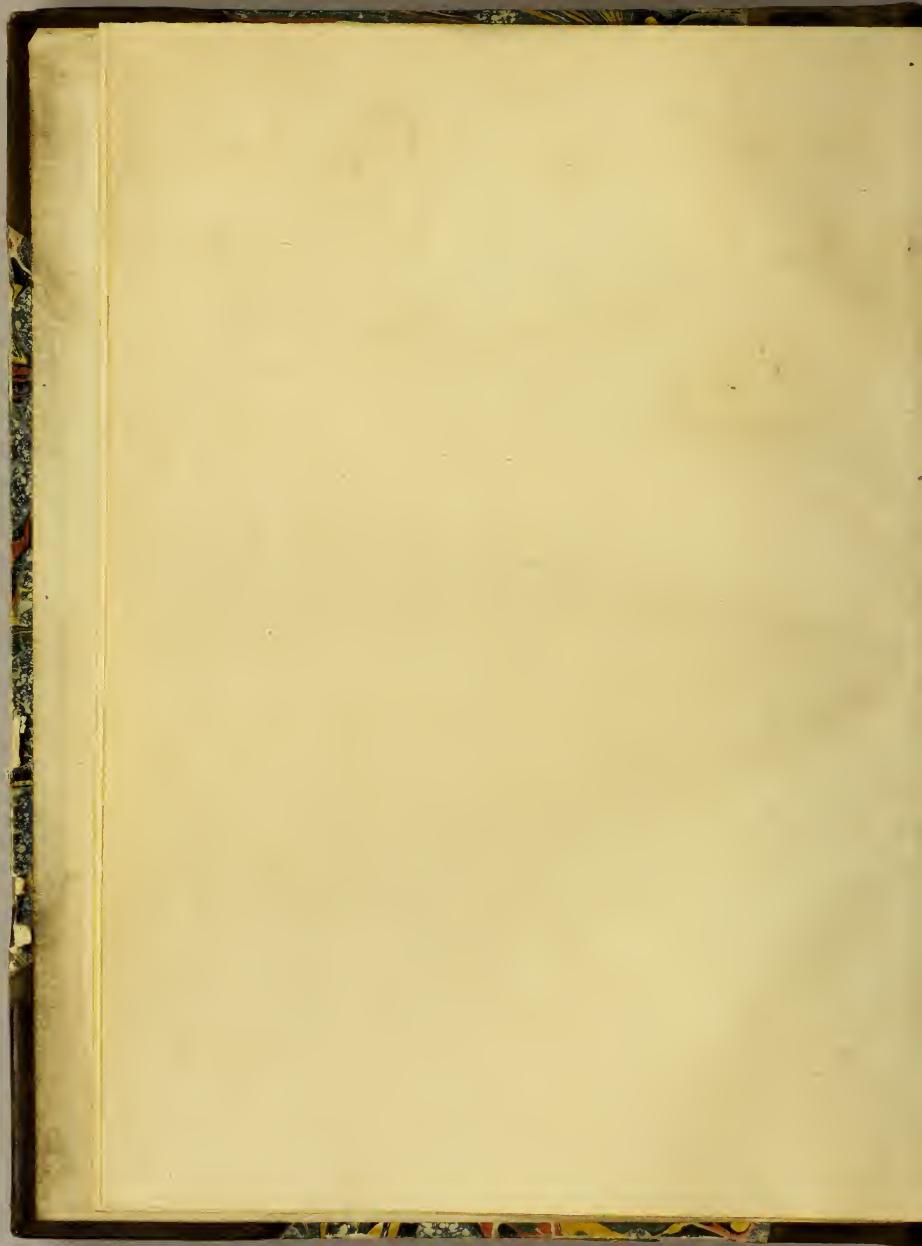


*John Carter Brown.*









# New-England-Fire-brand QUE N C H E D.

## The Second Part.

BEING  
Something in ANSWER to Roger Williams his  
*APPENDIX*:

Wherein he hath taken and *pickt up* some  
of G. F.'s words, and some of G. F.'s Old Per-  
secutors here and there, that writ against him and the People of  
God called QUAKERS, what he thinketh he can *pick out* for his own  
Advantage; who is of the same *Spirit*, as they that writ against us,  
and persecuted us in Oliver's Days. With a —

*POST-SCRIPT* Confuting his Blasphemous Assertions, viz: Of the *BLOOD* of *CHRIST*, that was *Shed*, its being  
Corruptible and Corrupted: and that *SALVATION* was by a *Man*,  
that was Corruptible. Whereunto is added a —

*CATALOGUE* of R. W.'s Envious, Malitious, Scorn-  
ful Railing stuff, false Accusations and Blasphemies, which he  
foully and Un-Christian-like hath Scattered and Dispersed throughout his  
Book, and calls it *Scripture-Language*. Together with the —

*LETTERS* of W. Coddington and Rich. Scot of Pro-  
vidence in New-England, testifying against the said R. Williams  
and his Slanderous and Wicked Book. And Lastly some —

*TESTIMONIES* of Antient and Modern Authors concerning the  
*LIGHT*, *SCRIPTURES*, *RULE* and the *SOUL* of Man..

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By George Fox and John Burnyeat.

In the Year M DC LXXVIII.

A  
Friedrich-Eduard-B.-H.-  
G. A. H. O. N. S. M.

W. C. G. H. E. D. B. - H. -

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G. A. H. O. N. S. M.

2891

## A NEW-ENGLAND.

Fire-brand Quenched:

Or, an Answer to Roger Williams

## APPENDIX.

Wherein he hath taken and pickt up some of G F's. words, and some of G. F's old Persecutors here and there, that Writ against him, and the People of God call'd Quakers, what he thinks he can pick out for his own Advantage, who is of the same Spirit, as they that Writ against us, and Persecuted us in Oliver's days.

R. W. IN the 2d. page of the Appendix thou say'st, that G F. writeth, that the Saints know all things as God, &c.

I And then thou tells, what the Devil pretends he doth, and offers to reveal so much to some Conjurors: p. 2.

And then thou say'st, What hinders, but if the Quakers be Omniscent, and know all things, but they should be also Omnipotent, and do all things? for Paul Jo writes, Phil. 4. &c. And R. W. saith, I know, they say, they are one with God and Christ, and they know all things, and can do all things; and yet this sense which literally is so proud and Blasphemous &c.

Answ. Roger, Why dost thou abuse the Quakers? For where doth G F, or any of the Quakers write and say, They know all things as God? or, that they are Omniscent, or Omnipotent? And why doit thou find fault with G F, who brings the Apostles words to the Saints; But ye have an Unction from the Holy One, and ye know all things, &c. and, Let that therefore abide in you, which you have heard from the beginning: and, If that, whish ye have heard from the Beginning, shall remain in you, ye also shall continue in the Son, and in the Father. And, These things have I written unto you, concerning them that seduce you; but the Anointing which you have received of him, abideth in you, and ye need not that any man teach you: but as the same Anointing teacheth you of all things, and is Truth, and is no Lye; and even as it hath taught you, ye shall abide in him, &c. Here John explains his own words better than R. W. can do; and such as conti-

nue in the Son of God, they continue in the Father, and know the Antichrists and the Seducers, to shun them, 1 John 2. — And dost thou not wickedly bring, That the Devil pretends, that he knoweth all things, and offers to reveal so much to his Conjurers? and dost not thou bring this in Opposition to John's words, who exhorted the Saints to the Anointing within them, which will teach them to know all things? and hadst thou been in John's days, thou wouldst have said as much in Opposition to him, as thou hast done to G. F. who bringeth but John's words. And John saith, That which we have seen and heard, declare we unto you, that ye also might have fellowship with us; and truly, our fellowship is with the Father, and with his Son Jesus Christ: and must not this Fellowship be witnessed by the true Believers in Christ Jesus? But it's like, thou art more acquainted with the Devils pretences, and what he reveals to his Conjurers, then with that, which the Apostle John did declare, which he had seen and heard: and therefore I believe, if R. W. declared nothing, but what he hath seen and heard from the beginning, as John did, he would have little to say, 1 John 1. And as for Paul's saying, I can do all things, as R. W. brings; but R. W. has left out Christ: for the Apostle faith, I can do all things through Christ, who hath strengthened me; and so can all that walk in his Spirit: for without Christ they cannot do any thing that is good. And Christ saith, I am the Vine, and ye are the Branches; and he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John 15, 5. And thou say'st (to take the Apostles words) he can do all things, &c. and the Saints know all things (according to John's doctrine) and say'st, Yet this sense, which literally is so Proud and Blasphemous, &c. Here thou hast judged the Apostles to be Proud and Blasphemous, which directed the Saints to the Unction within from the Holy One, which taught them all things. And the Apostle could do all things through Christ that strengthened him.

R. W. And thou say'st, Doth not the Spirit of God ( Prov. 28.) open this to us, saying, Evil men understand not Judgment, but they that seek the Lord, understand all things, (ver. 5.) that is, God Answers their Prayers, and enables them to do all, that he calls them to, when the proud and scornful are rejected.

Answ. It's well thou wilt confess so much, though thou hast added to Salomon's words: But I question much, whether ever thou heard God, or Christ's Voice immediate from Heaven by his Spirit? For Salomon's words are true, as he speaks, and gives a better sense, then thou canst.

R. W.

R. W. Thou say'st, Therefore (I believe) it is, that the most *Holy*,  
most *Just*, and Wise Lord leaves these poor, proud, scornful souls to seek  
*Wisdom*, and not to find it; to be ignorant, knowing nothing, as God's  
Spirit speaks; and to discover their ignorance in so many fundamentals of  
Christianity, and in so many practices immodest, irrational, more then  
Savage, as I have proved against them.

Answ. No such prooфе hast thou proved. And here thou fall'st a  
railing in thy false judgment: but as Christ saith, *With what judgment ye judge, ye shall be judged.* Thou think'st, thou art plucking a  
*Mote* out of our eyes, but sees not the *Beam* in thy own: and truly  
Roger, thou hast hit thy own Condition, and mist us. As for proud,  
scornful and savage, &c. and immodest practices, these are but thy railing  
Expressions, a wave of the Sea, which thou had better have kept  
at home, and applyed to thy own Spirit; for we can praise God  
through Jesus Christ, for what he hath revealed unto us: And I  
strange, that thou darest take the most *Holy* *Just* *Lord* in thy mouth, and  
utter such foul *Languages* against his People. And who those many  
are, that practise *Immodesty*, which thou tell'st the World of, thou hast  
neither mentioned their Names, nor their *Immodest practices*; there-  
fore it is a slander. And wherein are we *Ignorant* of the *fundamentals*  
of Christianity, seeing we believe all that is written in the *Scriptures*  
concerning God and Christ?

R. W. And thou say'st, The *Quakers* confess their *Light* to be Con-  
science, and J. *Bunyon* denies plainly, that Conscience can justify.  
And R. W. replies and saith, That Conscience looks back of a man's  
mind or spirit upon it self in point of justification or pardon of sin; and  
Conscience looks upon a cursed rotten nature: And J. *Bunyon* calls the  
*Light* Conscience, A poor Dung-hill-Creature, that will convince of sin  
(as in G. F.'s Folio, pag. 10.) [Oh how doth R. W. & J. *Bunyon* con-  
tradic<sup>t</sup> each other! the one says, *It will not justify*; the other says, *In point*  
*of Justification or pardon of sin.*] And thou says, that Adam and {  
Eve's Consciences condemned them, & they confess the Fact: and } p. 3.  
thou say'st, That poor Conscience, which every man, Jew or Gen-  
tile, Civilized or Pagan comes into the world with, &c. and the first man  
and woman their Consciences condemned them, &c. and thou further  
say'st, Could this their Condemning Conscience (especially with mincing  
of sin, as all natural mens Consciences do) I say, could it is Conscience  
or Confession pardon their Sin, renew their Hearts, and be their Justifi-  
cation (or clearing) and Salvation?]

*Aifsw.* Hast not thou Answered thy self in the Second page? Do'st not thou say, that Conscience in point of justification looks upon a mans mind and spirit, &c. in point of Justification or pardon of sin, and yet thou call'st it a Natural Conscience, and Adam, and Eve, and every man has it? & thou say'st, that Abimelecks Conscience justified him from the East of Abraham's Wife; and Joseph's Conscience justified him &c? And thou wrong'st the Quakers in saying, that they confess their Light to be Conscience: In this thou perverts their words, and thou would'st have it so; for G. F.'s words are, *The Light, which you call Conscience, which is the Light of Christ*, as you may see all along in his Book. And thou calls *Conscience Natural*; and J. B. calls the Light (wherewith Christ enlightens every man that comes into the world) *Conscience*, and a poor Dunghill-Creature; which never doth G. F. nor the Quakers call it *Conscience*, nor *Natural*, but as you call it. And where did ever any of the Apostles call the Conscience a poor Dunghill-Creature, or that was *Natural*, that *Condemned* Adam and Eve? and is the Light, which Christ said *Believe in*, and that the Apostle turn'd people to from darkness, a poor Dunghill-Creature, and a *Natural Conscience*? is not this your ignorance of Christ's and the Apostles Doctrine? And if Conscience stands in point of Justification or pardon of sin, hast not thou here set it up in the room of Christ and his Blood? for we say, it is *Christ, that justifies and pardons sin, and his Blood, that sprinkles the Consciences from the dead works to serve the Living God*. And G. F.'s words will stand, which the Apostle brings, *Rom. 2.* and that which will accuse them, or excuse them in the day, when God shall judge the secrets of all men by Jesus Christ according to my Gospel, that was that, which may be known of God, which was manifest in them, which God had shewed unto them. So, this was not a *Natural Dunghill-Conscience*, but it was something of the *Spirit of God in them*, that brought them to do the Law of God: For the Apostle saith, *He is not a Jew, that is one outward; but he is a Jew that is one inward*: and sets up *Circumcision in the Spirit, and the Heart above that* in the Letter (*Rom. 1, 19. cap. 2. throughout*). And the Apostle saith, *In the Beginning was the Word, and the Word was with God, and the Word was God*; the same was in the Beginning with God, all things were made by Him, and without Him was not any thing made that was made: *And in Him was Life, and the Life was the Light of Men; and the Light shin'd in Darkness, and Darkness comprehended it not*. And John said, *He was not that Light, but he came for a Witness to bear Witness of that Light; and that was*

the true Light, which lighteth every Man, that cometh into the World : and the Word became flesh, and dwelt amongst us, &c. Now, you bear witness against this Light, and some of you calls it a Natural Conscience, and some calls it a Dunghill - Creature, and some a Created Light ; and R. W. calleth it an Idol, and a mad frantick Light. And John the Divine saith, In him was Life. (to wit, the Word, by which all things were made and Created) and this Life is the Light of Men ; and he bore witness to it, that all Men through him might believe. And Christ saith, Believe in the Light, that you may become Children of the Light, John 1, 12, 36. and we must tell you, that this Light is the Condemnation of them that hate it, and whose Consciences are feared, and doth evil. And so, the Light of Christ Jesus is a further thing, then Conscience, for it lets a Man see his Sin, and his Saviour Christ Jesus, that saves him from Sin : and they that believe in the Light, as Christ commands, are grafted in Christ, and are past from death to life, and have the Witness in themselves, as 1 John, and Rom. 11. And after Adam was condemned for Sin, and the Jews were condemned by the Law of God for their Transgression, yet Christ was promised to Adam, that the Seed of the Woman should bruise the Serpents head, that led them into Sin : which came according to the promise of God, and the Prophesies of the Prophets ; and as the Apostle saith, When the fulness of time was come, God sent forth his Son made of a Woman, made under the Law, to Redeem them that were under the Law, &c. And so there is no Salvation by any other name, but by the Name of Jesus, who suffered for our sins, and rose again for our justification, Rom. 4, 25. Rom. 5. And we are justified not by the works of the Law, but by the Faith of Christ Jesus, which Faith he is the Author of, Gal. 2. and, we are justified by the Grace which comes by Jesus, Tit. 3, 7. and, we are justified by the Blood of Christ, Röm. 5, 9. And so, Christ is our Justification, Sanctification, and Redemption, Glory to his Name for ever.

R. W. says, That after Abimelech's and Joseph's Conscience was justified, &c. and further he saith, Was this the pardon of Abimelech's Sin, his Justification, after the canting Language of this poor FOX ? and all the Foxians that I have seen, (and I have read all that I could come at) Oh ! how little do these poor Beasts seek, what infinite Justice, infinite Punishment, infinite Payment is ? what Conscience truly pacified is upon true pardon of Sin, and true peace of Conscience sprinkled with the Blood of that only Lamb of God Christ Jesus.

*Answ.* God said unto *Abimelech*, that he should restore unto *Abraham* his Wife, and *Abraham* should pray for him, and he should live : and he did restore *Abraham* his Wife, and *Abraham* did pray for him, and God did heal *Abimelech* and his Family, as in Gen. 20. And thou art made to confess, that *his Conscience justified him from the Fact* : and this was before Christ was come in the Flesh, and Crucified, and shed his Blood for the Sins of the world ; which *sprinkles the Consciences* and the hearts from dead works to serve the Living God, and whose Garments are made white with the Blood of the Lamb, &c. And we having an High-priest over the House of God, Christ Jesus, let us draw near with a true heart (the Apostle faith) *having our hearts sprinkled from an evil Conscience*, and our bodyes washed with pure water , Heb 10, 20, 21, 22. and Elect , according to the fore-knowledge of God the Father, through Sanctification, through the Spirit unto Obedience, and *sprinkling of the Blood of Jesus Christ*. And we are come to Jesus the Mediator of the New Covenant, and to the *Blood of Sprinkling*, Glory to his Name for ever : and hearken to him, who speaks from Heaven, who is our Shepheard. — But what is *G. F's.* or the *Quakers canting Language*, which thou Scoffingly calls *Poor Beasts* ? thou hast not instanc'd it. But thou hast read our Books with an evil eye, by which thy body is full of darkness, or else thou might see, how often we mention in our Books, that *Christ hath bought us with a price*, which is his *Blood* ; and how that *all dyed in Adam*, and how that *Christ dyed for all*, *that they that live, might live to Him* ; and *that all might believe in Him*, who dyed for them ; and if they do not, they are *Condemned with the Light* which they should believe in. For it is Christ, that *Lighteth every Man that cometh into the world*, and faith, he is the *Light of the World*, and is *to be followed in his Light* ; and thou and they that hate it, and give it other names, with it are *Condemned*.

*R.W.* And then thou tell'st a story of the *Indians* , how they will confess, when they are falsely charged of stealing, &c. And then thou say'st, *If this be all G. F. faith*, he beats the Air, and hain't no Enemy : and say'st, *No, no, it is a Conscience, Justification within* , a *Christ shedding his Blood within* (in a subtil Opposition to a pardon without; from the King of Heaven, for the sake of his Son without us) and this is the business, which these Traitors to the King of Heaven aim at &c. And this their present honesty shall pay the old score of a cursed Nature, and millions of Treasons and Rebellions in Omissions and Commissions against the God of Heaven.

*Answ.*

*Answ.* Roger W. What an *envious, malicious* Spirit appears in thee here, and what wickedness hast thou uttered forth to the world ! When did ever any one hear any of the *Quakers*, who confess *the Blood of Christ sprinkled* in their hearts, and *Christ reigning* in their hearts by *Faith*, say this in opposition to *Christ*, that *dyed at Jerusalem*, and *shed his Blood* there for sin, who is our *Justification, Sanctification, and Redemption*? But this I say to thee, Thou that art against *Christ's being within his Saints*, and he *sprinkling their hearts with his Blood*, by which they are washed, as the Apostle saith; so I say to thee, Thou art a *Reprobate*. And so for *Traitor, and Treason, and Rebellion, &c.* I say, thou may keep them to thy self, in whom reignes a *Rebellious Spirit*. For the Apostle bids the *Corinthians Examine themselves, &c.* and, *Prove your own selves, how that Jesus Christ is in you, except you be Reprobates*, 2 Cor. 13. now, the Apostle here did not deny *Christ dying and shedding his Blood without the Gates at Jerusalem*, no more then the *Quakers*: and thou mayst read thy Condition in *Heb. 6.* of such as *Crucified the Son of God afresh, and put him to open shame*.

And as for the *Indians Plea*, I believe many of them are more *Innocent*, than thou art; and have less to answer for at the day of Judgment. And as for thy telling of *G. F's. beating the Air*, thou might very well apply this at home, in whom the *Prince of the Air* rules, which has led thee to utter forth so many *Slanders and Lyes* against God's People, and *Christs true followers*. And if all be justified, that *confess Christ dying at Jerusalem*, without he be manifested within them ; and yet the Apostle saith, *They are Reprobates, if Christ be not within them*; come R. W. how canst thou answer the Apostle here ? And the Apostle saith, *By one Offering Christ hath perfected for ever them that are Sanctified*: and so it is *Christ*, that doth perfect and sanctifie, who offered up himself without the Gates of *Jerusalem* for *Sin*; who rules in the hearts of his People, Glory to God for ever. And so, He it is, that hath bought us with his price, his *Blood*. And as for all thy *Lyes and Un savory words*, that thou hast mentioned here, indeed they are not worth mentioning : and it would be well, if thou did see thy self in that *Cursed Nature* thou speaks of; but thou art so full of Enmity, which blinds thy eyes, that thou cannot comprehend the Light, though it may shine in thy darkness.

R. W. And then thou tells us of a *Story or Similitude* of { p. 4. Q. Elizabeth; and then in thy Application thou say'st, *The old Friend is Conscience, who will go with us, but can be a thousand Wit- nesses*

nesses against us, &c. It followes then clearly, that the young Prince is the true Lord Jesus Christ, and not vanish'd away in a Light in every dark Dungeon in the world; but Conscience saith, he is literally ascended up into Heaven, and will as literally make his speedy return again to judgment.

Answ. Here thou hast extoll'd Conscience very highly. But what will a fear'd Conscience do? will a fear'd Conscience do this? or the Jews Conscience? or all Mens Consciences in the World? or a poor Dunghill-Conscience, as I. B. speaks of? and hast not thou set up Conscience here above the Light of Christ, which lighteth every Man that cometh into the world, which Christ saith, is the Condemnation of them that hate it? — And is it not Blasphemy in thee to say, That the Light of Christ may vanish away in every dark Dungeon in the world? For as the Apostle saith, The Light, which shineth in their hearts, gives them the light of the knowledge of the glory of God in the face of Christ Jesus: which Light is Life in Christ the Word, and by it Christ is known, and it comes from him the true Lord Jesus, who suffered and rose again, and remains in the Heavens, till all things be restored, as the Apostle saith. And as John in his Revelation (speaking of Christ) saith, Behold, I come quickly, and my reward is with me, to give to every man according to his works. And so it is clear, that the same Christ is seen by the Light, that suffered and is risen, who will judge the world in Righteousness: and so take heed Roger, for the Judge stands at the door, Jam. 5, 9 for he will return to judge thee for all thy hard speeches. And the Apostle saith, He commanded us to Preach to the People (to wit, Christ) and to testify, that it is he, that was ordained of God to be Judge of the quick and dead, Act. 10, 42. because he hath appointed a day, in the which he will judge the world in Righteousness by that Man, whom he hath ordained; whereof he hath given Assurance unto all men, in that he hath raised him from the dead (to wit, Christ) and we have this Assurance, Act. 17. And this Light is the condemnation of the world, of them that hate it, and do not believe in it: and this thou shalt know to thy Condemnation, though thou mayst Blasphemously call it an Idol, and say, It will vanish away.

K. W. And thou say'st, that G. F. takes not the Light in the same sense his Opposite doth (to wit, I. B.) (the common trick of Cheaters;) and further faith, that I. B. (his Opposite) takes it not for the Heavenly Light, Sun, Moon, &c. nor the Earthly Light, nor Fire, &c. nor precious Stones, &c. nor a Metaphorical Light in Peoples minds, differing

differing from Beasts, &c. nor the Light of Peace and Joy &c. called in Scripture Light, &c. nor the Light of the Holy Scripture and Preaching, and Offering of a Saviour to poor lost Sinners ; } p. 5.  
but for that awakening and saving Light, convincing all Mens Conditions to be Miserable and Damnable; of Grace and Mercy offered and applied to a Soul by the good News of a Saviour som-way heard of, and the holy Spirit, the Finger or Power of God.

Answ. Here thou seems to help off thy Brother I. B. but thou hast made it worse with thy Confusion. Thou say'lt, *He takes it not for the Light of Peace and Joy &c. called in Scripture; nor the Preaching and Offering of a Saviour to poor lost Sinners &c.* and here thou mistakes thy self and I. B. For it was the true Convincing and Saving or Condemning Light, which lighteth every Man, that cometh into the world, which John came for a Witness, to bear witness unto to poor lost Sinners; and the Light which Paul turned People to from darkness, that our discourse was about. And is not the Awakening and saving Light, the Light of Peace, and Joy, and Prosperity called in Scripture Light? And is there any Light, but the Light of Christ, that lets people see their miserable Conditions, and their damnable state? by which Light they see their Saviour, that saves them from their Sin? and by believing in the Light, they are grafted into Christ, that dyed for their sin? And doth not the Scripture say, *As the Law came by Moses, Grace and Truth came by Jesus Christ;* and is not that within in the heart?

And thou say'lt, *Of Grace and Mercy applied to a soul by the good News of a Saviour some way heard of, and the holy Spirit, and Finger, or power of God.* And what must we understand from thy word's here? Thou hast heard of the News of a Saviour, and the Finger or Power of God: and this must be applied to a soul. And wilt thou come no nearer to Christ, nor his Grace, Mercy, nor the Spirit, nor the Power of God, but thy Applying? But doth not the Apostle say, *He that hath not the Son of God, hath not Life?* and doth not he say, *If any Man hath not the Spirit of Christ, he is none of his?* and They that are led by the Spirit of God, are the Sons of God? And as many as receive Christ, he gives them power to become the Sons of God? And it was Grace, that established their hearts, and seasoned their words; and it was the Grace, that was their Teacher, and brought their Salvation: And may not all the Papists, and others that thou speaks of, apply to themselves as much as thou do'st, and yet be Reprobates, and hear the News of a Saviour, &c? For first People may hear the News of a Saviour; but then to receive him, as Christ saith, *He that receiveth*

ceiveth me, receiveth him that sent me. And John saith, *He that hath the Son, hath Life; and he that hath him not, hath not Life:* and then what good doth thy Applying the News of a Saviour to thy lying slanderous Spirit? And John saith, *The Son of God is come, and hath given us an understanding;* and we are in him that is true, even in his Son Jesus Christ; and this is the true God, and Eternal Life; Glory to his Name for ever.

R. W. And thou say'st, that G. F. faith, *That the saving Light is in all Man-kind, only persons do not mind it;* and so, Jesus Christ is Crucified and Slain in them, and God, and Christ, and Spirit, and Light, &c. are all captivated and hindred from working, yea, altogether Killed and Slain in them, because the Soul doth not mind them, and hearken to Christ in them. And then R. W. (when he has invented the aforesaid words himself) cryes; *Ab poor, simple, bruitish Imagination, that ever it should enter into the thoughts of Men professing to be Christians, or of Men professing to know more, then the Wolves or Foxes in the Wilderness!*

*Ansiv.* Christ Lighteth every Man, that cometh into the world, with the Life in him, the word, and faith, he is the Light of the world; and faith, *Believe in the Lights; that ye may become Children of Light;* and he that believeth, is saved, and he that doth not, is Condemned. And the Condemnation is the Light, that is come into the world; which Light is Saving to them that believe in it, and Condemning to them that do not believe in it, but hate it; whose deeds be evil, &c. J. h. 3. But R. W. is a Forger of many Lyes: for where ever did he read in any of the Quakers Books, or in G. F.'s Answer to I. B. that the Quakers should say, that God, and his Spirit, and his Light, &c. and Christ (who has all power in Heaven and Earth given to him, and sits at the Right Hand of God, and dyes no more, and death has no more dominion over him) that we say, *That God is Slain and Crucified, and Christ, and his Spirit, and Light is slain and Crucified, yea, altogether kill'd and slain in us, &c. and Captivated, and hindred from working;* and the reason is, *that the Soul doth not mind to hearken to Christ within?* Now, we charge these upon R. W. to be Horrid Lyes. For Christ was Crucified according to the flesh; but the Scripture doth not say, that the Eternal God dyed, nor his Eternal Spirit. And David, when he sinned, was afraid, that God would take his holy Spirit from him: and therefore we charge R. W. with these Lyes and Slanders, which were never in our thoughts. And Christ saith to John (Revel. 1.) *I am he that liveth, and was Dead; and behold, I am alive for Evermore,* and have the

*the Keys of Hell and Death*: though we say, as the Apostle said of some, that *Crucified to themselves the Son of God afresh*, and put him to open shame, like R W; and as Christ says to Saul, *why persecutest thou me? &c.* and as Christ saith, *Math. 25. I was in Prison, and naked, and sick, and hungry, &c.* and I say unto you, *In as much as you have done it unto one of the least of my Brethren, ye have done it unto me, &c.* — And as for poor, simple, brutish Imaginations, and Men professing Christianity, or Men professing to know more, than the Wolves and Foxes in the wildernesses. These Expressions R W. may keep at home; for it suites his own Abusive spirit the best, and not the People of God called Quakers. And R W. confesses, that there is something of God in the Disobedient and Reprobates: we do believe, it doth Judge him sometimes; and its like it might struggle with him, before he brought forth this Birth of Confusion.

R W Thou sayst, *There is something of God, that is from the power and wisdom of God in the fallen Spirits the Devils themselves.*

Ans. But R W. has not proved this doctrine of his by Scripture. The Wisdom of God is gentle and pure, and the power of God, is pure and holy; and something of God is pure: Is this something of God of his divine being, wisdom, and power in the fallen Spirits the Devils R W? for thy words are, *There is something of God, that is from the power and wisdom of God in the fallen Spirits the Devils themselves*; but no proof from Scripture thou hast brought. For Christ said unto the Jews, *Ye are of your Father the Devil, and the lusts of your Father ye will do; he was a Murderer from the beginning, and abode not in the truth, because there is no truth in him* (mark, no truth in him, to wit, the Devil) *when he speaketh a lie, he speaketh of his own; for he is a Liar, and the Father of it.* Mark this R W. Christ saith, *there is No Truth in him* (to wit, the Devil) and God is the God of truth; and that which is of him, or of his power and wisdom is True; which thou sayst, *There is something of God, that is from the power and wisdom of God, &c. in the fallen Spirits, and the Devils themselves* (mark, in them) and Christ plainly saith, *There is no truth in the Devil: Is not something of God (to wit, his power and wisdom) Truth?* so do'st thou not here oppose Christ's doctrine, as well as ours? and we charge him and the N. England Priests, to make this good by Scripture.

R W. And whereas thou sayst, G F. meanes God himself (pressed down as a Cart with sheaves) the holy Seed Christ Jesus (under the clouds) the holy Spirit in Prison: for the Soul is a part of the Essence or being of God himself. But that there is here a word or title of colour to any of this dirt, and filth flung in the face of the Majesty of Heaven?

*Ans.* Here R. W. surely wants matter, when he gives his meaning to G F's words : and when he has done, he says, *This dirt and filth flung in the face of the Majesty of Heaven.*

R W. This is thy own dirt and filth : but in the face of the Majesty of God in Heaven thou cannot fling it ; he is too high above thee, or any one else to fling so far dirt and filth in his face. Oh R W, that ever thou professing thy self to be a Christian, should'st utter forth such words ! And it may be seen Amos 2, 13, how the Lord said to the transgressing Jews, *I am prest under you, as a Cart is pressed, that is full of Shovaves* ; and this was not Flinging dirt in the face of the Most High : and may not the same be said to the Christians, and to you Priests & professors in N. England that rebell against Gods Spirit, that they pres't it, and quench it ? And doth not Christ say, *I was in Prison, and ye visited me not (to wit, in his members.)* and what, must not these Scriptures be owned ? — And doth not Christ say, *he is the Seeds-man, who has Sowes the good Seed in all grounds :* and is not the same Seed Sown upon the Thorny ground, &c. as well as the Good ? and doth not this spring through the good Earth, and bring forth 30, 50, &c? — And did not God breath into Man the breath of life, and he became a Living Soul, and is not that part of his breath ? &c.

R W. And thou say'st, *This Scripture Rom. 1, 2. speaks of the works, or working of the written Law in their hearts [here thou art made to confess the truth.]* But (thou say'st) *What is this to the second writing, or the holy Scriptures, or writing inspired into the hearts by the most Holy Spirit ? yea, or what is this to a third writing of their names in Heaven in the Lambs book of Life ? and what is this to a fourth writing of the New Covenant consisting of sin, and a new heart, a heart of flesh, in which the Law was written, as formerly in tables of stone?*

*Ans.* The New Covenant doth exceed the Old ; for the one was in Tables of Stone : and they had their Offerings and Sacrifices, &c. and the Priests Lips were to preserve the peoples knowledge. But Christ is come, our High-Priest, which ends the Priesthood of Aron : and so, he is the New-Covenant promised (Heb. 8.) And the Lord saith, (Jcr. 31, 33.) *I will put my Laws in their minds, and write them in their hearts ; and I will be to them a God, and they shall be to me a People [and this writing is with the Spirit or Finger of God.]* And they shall not teach every man his Neighbour, and every man his Brother, saying, know the Lord ; for all shall know me from the least to the greatest.

*greatest: And I will be merciful to their Unrighteousness, and their Sins and Iniquities I will remember no more. So, the First Covenant waxeth old, and decays; but this is an Everlasting Covenant, the New Covenant; and Christ is an unchangable Priest, who is holy, harmless, separate from Sinners, and made higher than the Heavens. And so they that know Christ to be their High-Priest, know him to be a more greater and perfect Tabernacle, than that made with hands: & all the true believers in him can say, he is the Treasure of Wisdom and Knowledge. And such as be in Christ Jesus, are New Creatures; and the old things passe away, whether they be Jewes or Gentiles. And the Church of Christ, which is in the New Covenant, the true Believers, is come to Mount Sion, and unto the City of the Living God, and to New Jerusalem, and to Jesus the Mediator of the New Covenant, and to the blood of Sprinkling, &c. and to the general Assembly, and Church of the First born, which are written in Heaven: and here the Saints did, and do know the Heavenly Genealogies, and their Names written in the Lambs book of Life before the foundation of the World, glory to his Name for ever. And such can say, that the Blood of Christ ends the blood of Bulls and Goates; and he, the offering, ends the offerings in the times of the Law: and so, Christ is the end of the Law for Righteousnes sake to them that believe — And the work of the Law written in the hearts, which doth the work of the Law, is not opposite to the written Law; for it Judged them, that had the written Law, and did not live in it. And the Children of the New Covenant can say; If the Ministratiōn of death written and graven in stone, was glorious, &c. how shall not the Ministratiōn of the Spirit be rather glorious? for if the Ministratiōn of Condemnation be glorious, much more doth the Ministratiōn of Righteousnes exceed in glory: for even that, which was made glorious, had no glory in this respect, by reason of the glory that excelleth it, &c. 2 Cor. 3. So, we can praise the Lord through Jesus Christ, who is come, and has ended the Priesthood of Aaron, and his Temple and Tythes, and his Services; who said to his Disciples and Ministers, Freely ye have received, freely give. And Christ is our New and Living Way to the Father; praises be given to the Lord God for ever. And what dost thou talk of these 4. Writings, and hast No motion in Heavenly things within thee R W? — And then thou tells us of a New Covenant consisting of Sin, and a new heart, and a heart of flesh. Answ. All the Believers in the New Covenant have a new heart, and a heart of flesh; and Christ takes away the stony heart, and the Sin. And as Daniel*

Faith, *He shall make an end of Sin, and finish transgression; and bring in Everlasting Righteousness, and make reconciliation for Iniquity, &c.*  
Dan. 9.

R W. And then thou say'st; *And yet we poor men of Jabez Gilead must leave the Testimony (as Gilead imports) and suffer Nahash (the Serpent) to put out our Eyes.*

Answ. This is thy own Condition, if thou could'st see it: and truly R W. thou art blind enough without putting out of thy eyes.

R W. And further thou say'st, —— and must believe, that every man hath the New Covenant Christ Jesus, and the Kingdom of God with the Pharisees in every mans heart; and yet he never knowes of it.

Answ. Nay, thou do'st not believe this. Neither do the Quakers say, that every man hath Christ Jesus, the New Covenant: for them that hate the Light of Christ, hate him, the New Covenant; and do not believe, that it is he that doth enlighten them, and hath dyed for their sins without the gates of Jerusalem. And Christ saith to such; *If ye do not believe, that I am he, ye shall dye in your sins:* and that is a sad dying; for such are they, that hate his Light, &c. And Christ said to the Pharisees (Luk. 17.) when the Pharisees demanded of Christ, when the Kingdom of God should come? he answered them, and said; *The Kingdom of God cometh not with Observations, neither shall they say, Loe here, or Loe there; for behold, the Kingdom of God is within you.* Now, says R W. the Pharisees, &c. never know of it; and therefore Christ has taught them, where to know it. But we do not read, that the Pharisees made such slighting words against Christs doctrine, as R W. doth: but we must believe Christs words before his. And we do charge R W. and his N. England Priests to make it good by Scripture *A New Covenant consisting of sin.*

R W. And thou brings I. Bunion, who saith, *It is a Counterfeiting of the new birth for men to follow the Light within, wherewith men coming into the world are enlightened virhal.* And then R W. goes on, and sayes, *There is two Opinions of the Light, and saith, it is not enlightening Every man [but let him look in his Latine, how it p. 6. sayes there?]* And then he saith, *There is two Opinions, how Christ lighteth every man: First, as God in the Creation; Secondly, as God Man and Mediator.* And again thou say'st, *that it must be read in this sense, that Christ Jesus the True Light coming into the world lighteth every man, that is in the world, freely, that will receive him; even as many (whomsoever) look up to him: the stung Israelites to the brazen Serpent, &c.* And that the meere phrase imports no more,

more, then a Light held forth to all the world; as the Sun in the Heavens; and Christ's followers are called by Christ the Light of the World.

Answ. Why dost thou abuse the Scriptures, and would'st go about to darken them with thy Meanings and Opinions, and thy dark Sense? For though thou take this Scripture, as it speaks [The followers of Christ are the Light of the world] yet thou would not take John's words (chap. 1.) as he speaks them. For thou say'st, he lighteth every man, &c. that will receive him, even as many (whoever) look up to him [which is true in a sense] These are thy words, and not John's. For John saith, That was the true Light, which Lighteth every man, that cometh into the world; and the Light shines in darkness, and darkness comprehends it not; and they that hate the Light, and love darkness more than Light, and will not come to the Light, because it will reprove them, these are enlightened with the same Light, as they that loves it, John 3. But dost thou see thy own Contradiction? for thou say'st, Christ Enlightens every man, as God-man and Mediator, &c. and then thou say'st, That he enlightens every man, that will receive him, even as many as look up to him: and therefore by thy words, they that do not receive Christ, and look not up to him, are not enlightened by Christ. So in this thou contradicts thy self, and speaks contrary to the Apostles doctrine, who saith; That was the true Light, which lighteth every man, that cometh into the world; that shin'd in darkness, and darkness comprehended it not. And therefore in thy darkness thou canst not comprehend the Light: so, for shame give over abusing the Scriptures. —— And how is the World Condemned with the Light, if it be not enlightened? The Sun is a Light or a publick Minister to all men; except they be blind, they may see it: but Christ enlightens every man, and is the Covenant of the Light, which God hath given to be Salvation to the ends of the Earth. But they, that love the darkness rather than Light, it is their Condemnation, as before: and them that receive Christ, he giveth power to become the Sons of God. And thou say'st The word Every man, &c. is used not Absolutely but Comparatively &c. so taken in many places. and bring'st 1 Col. 28. which the Apostle speaks of; We warning every man, and teaching every man in all wisdom, that we may present every one perfect in Christ Jesus, and say'st; which cannot Literally be true. And yet thou takest [That the followers of Christ are the Light of the world] to be literally true, and not the other: and this is thy Ignorance of the Scriptures, and the power of God. For the Apostle

idle faith ; We warning and teaching every man, &c. For did not Christ bid his Disciples Go , and Preach the Gospel in all Nations unto every Creature Math. 28, 9. Mark. 16, 15 ? and wilt thou say, that this is not Literally true ? thou, that lyes at home and opposes Christ and the Apostles doctrine ; who warned every man, and taught every man, that they might present every man perfect in Christ Jesus ? And this they laboured , and strove and travelled for, that were imperfect in Old Adam, to present them perfect in Christ Jesus : and the Apostles words are true and plain to the understanding of them, that hath the Spirit, that gave them forth; but not to thee. And so John's words are true (Job. 1.) Christ enlightneth every man, &c.

R.W. And thou say'st ; Christ as a Mediator enlightens none but the Elect : and art finding fault with the word [All] and say'st : Fox runs, &c. willingly ignorant about the word [All]. And thou say'st ; That Christ as a Mediator of the New Covenant enlightens none , but whom the Father gives him ; unto whom he gives repentance , and opens the door of Faith and gives them to believe , &c

Answ. Here still thou art in opposition to the Apostles doctrine, and Contradict's thy self. For dost not thou say a little before, How that Christ enlightens every man, as God in the Creation ? 2dly. as God-man and Mediator : and now thou say'st ; Christ the Saviour, enlightens none, but whom the Father giveth him ? &c. And how now R.W. what a Babylon art thou building here in thy Contradictions ? but still the Apostle of Christ his words will stand over thy head, Christ is the Light of the world , and the True Light , which lighteth every man, though they hate it, and the darkness cannot comprehend it. And they that hate the Light, hate Christ the Mediator, and the New Covenant, from whence it comes : and they that love the Light , which Christ enlightens them with all , they Love Christ, and believe on the Light, and become Children of the Light , and come to Repentance : and come to Christ their Mediator who is their Door, and the Author and Finisher of their Faith. And such Believers in the Light, as Christ Commands, become Children of the Light, and are grafted into Christ, and suffer with Christ : and such are the Elect. And so G.F. doth not Confound the Elect and the World to ether, and doth not bring in a Counterfeit New Birth, nor a Counterfeit Christ, nor a Counterfeit Salvation, as thou falsely charges ; but this is thy own, and belongs to thy self, who speaks falsely of the Scriptures, and contrary to John 1. and preaches another doctrine . then he hath done ; which the world may believe thee , but the Elect will not.

R.W.

R W. And thou say'st, All Man-kind being fall'n from God, God gave the word to Abraham, &c. and made promises both to his Natural and Spiritual Seed: hence came the distinction of the Jews and Gentiles, &c. And then thou say'st, It pleased God to make two Bargains or Covenants, the first was of Justice, &c. and the second was of Mercy and Pity, &c.

Answ. But where dost thou read in the Scripture of Bargains? why canst thou not keep to Scripture-Language? But here thou confesses, that the promise of God is general, both to the Spiritual and Natural Seed. The first Covenant is plainly to be understood; and so is the second with them that be the true Believers in Christ Jesus, and Children of the New Covenant: and they that dis-obeyed the Law in the Old Covenant, received punishment; and so do they that dis-obey the Gospel. For the Apostle saith, When the Lord Jesus shall be Revealed from Heaven with his mighty Angels in flaming fire, taking Vengeance on all them that do not know God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power 2 Thes. 1. And so thou call'st the Old Covenant and New Covenant, Bargains: and yet thou'st say in another place, the Scripture is thy Rule; and yet canst not speak Scripture-terms. And then thou say'st, It is common with the holy Spirit to speak figuratively in the holy Scripture, &c. But the Spirit that gave forth the Scripture, has not called the two Covenants, as thou do'st, Two Bargains. For we know, the one Covenant is of Works, and the other is of Grace: and the Apostle speaking of the two Covenants, saith, The one is from Mount Sinai, which gendereth to Bondage, &c. but Jerusalem which is above, is the Mother of us all (true Christians). Thou may'st read Gal. 4. and the Hebrews, and see there, how he describes the two Covenants better then thou can'st.

R W. And thou say'st, It is one thing for God to offer this Covenant or Bargain (where-ever the sound of this Gospel or glad News comes) and another thing, to receive and embrace it; as all the Elect do; and another thing, to work freely, and give freely the Means and Power to fulfil this Covenant, as God doth by the Merits of his Son, and his own powerful working of Repentance and Belief in the hearts of all his Chosen.

Answ. What I will R W. lay the fault upon God concerning all the rest of the world, that disobey his Gospel, and hate his Light, and turn his Grace into wantonness, and quench his Spirit, and make

Shipwrack of Faith and a good Conscience; and disobey the Gospel, and deny the Lord that bought them, and Crucifie to themselves the Son of God afresh? Had not these the free Gospel and Mercy of God? if not, how will God Judge the World in Righteousnes by Christ Jesus according to the Gospel, which the Apostle calls the power of God, &c. Rom. 1? And how will Christ beat them with many stripes, that know the Will, and do it not? --- And they are the Elect, that receive Christ; whom he has given power to become the Sons of God: and are grafted into him, and walk in him.

*R W.* And then thou goes on, and tells of the King pardoning, and of a Bargain between two Chapmen, &c. and of a Marriage of p. 8. a man and a woman, though they be absent each from other, and may in a figurative sense be called a Bargain or Covenant, and yet not literally, and properly, as the Quakers would have their Christ to be.

*Answe.* What dark stuff is this? For the Saints, that are Marryed to Christ by his Spirit, and receive him, they are his Sheep, that hear his Voice; and according to his promise, he will dwell in them, and walk in them. And, the Saints are grafted i: to him: and, Abide in me, and I in you, saith Christ, John 15. And Christ saith; I in them, and thou in me: and, Father, I will, that they also, whom thou hast given me, be with me, where I am, that they may behold my Glory, which thou hast given me, John 17. And the Apostle saith, that Christ rules in their hearts by faith; and he will come and Sup with the Saints, and the Saints shall Sup with him. And the Apostle saith. (Ephes. 5.) As the Husband is the Head of his Wife, so is Christ the Head of his Church: as there is a nearnes in Nature, there is a nearnes in the Spirit; and he that hath not the Spirit of Christ, is none of his. And Christ Jesus is our New Covenant, and Pascha-Lamb, our Pass-over, which has ended the Jews; and is our hope of Glory, and Mediator to God, who pardons the Sins, and blots them out: through whom we can praise God. And as for thy two Chapmen, and Bargains, and absent Marriage thou mayst keep at home, for they that are Marryed to Christ, do enjoy him in his Light and Spirit.

*R W.* And whereas thou speakest of Gods Inviting gently to come to his Heavenly Wedding and Supper, &c. and the Kingdom of Heaven is taken by Force, &c. it is not him that willeth, nor runneth, but in God that sheweth mercy; and the rest he justly hardeneth, that God may be All in All.

*Ans.* We are sensible of Gods tender Mercies to all Man-kind in his Gospel, and how he Invites to his Wedding-Supper. But the Rich Pro-

Professors think, they have enough, that they have gotten by their willing and Running: but we know, it is not him that wills or runs; but the Election obtains the promise. And Jacob was the Second birth, and Esau was the first birth, hated: and let R W. look into himself, and see, if there be not the Nature of Esau and Pharaoh in him, that is hardened? And how must God be all in all, and invite them to his Supper, if he doth not enlighten All?

R W. And then thou tell'st of God walking in the midst of his Creation with his two feet of Mercy and Justice; and how he wrote the Covenant of Justice in Tables of Stone, &c. and how he writes with the fingers of his Mercy and Grace his Mind and Will in the Tables of flesh, and hearts of his Chosen. And, Many offers of Bargains and Marriages are made, which never are embraced, &c. but in the New Covenant God gives a new heart to his Chosen; and gives not, and is not the Covenant to any, but his Chosen all the world over, even to the ends of the Earth.

Answ. If God walketh in the mid'ſt of his Creation, where is it, if it be not in the mid'ſt of the hearts of people in his Light, doing Justice upon the Unrighteous? and if he writes his will in the Tables of the fleshly hearts, then therein they do know his will; and then that Scripture or writing must be in them, according to thy Assertion, which I question, whether thou wilt own thy own words again, or no. — And thou say'st; Many Offers of Bargains and Marriages are made, but never embraced. With what are they made? with the Spirit of God, and never Embraced? — Thou say'st; A Marriage may be between a man and a woman, when they are absent each from other. But can a Marriage be made with Christ without his Spirit, and belief in him? and he that believeth, is grafted into Christ: and he that hath not the Spirit of Christ, is none of his; and then how is he Marryed? And we know, that God hath given a New Heart to his Children in the New Covenant of Light; but they that hate the Light, hate the Covenant.

R W. And thou say'st; It is a monstrous dream of the Quakers to say, That God, and Christ, Spirit and Covenant is in All Mankind.

Answ. And yet thou say'st, that God is All in All. And thou say'st, God walks in the mid'ſt of his Creation with his two feet of Mercy and Justice, and therefore I query, where it is, that God walks? whether it be not in the hearts of the Creation (to wit, his people)? and if so, who is the Monstrous Dreamer? is it not R W? And we

must tell him and them, That hate the Light of Christ, hate Christ, though he stands at their doors, and knocks. And thou abusest the Doctrine of the Prophets, and the Apostles, who say it, Christ is not the New Covenant of Light, given to none but the Chosen, who enlighteneth every Man, that cometh into the world, to the Condemnation of them that hate it, and the Salvation of them that believe in it.

R W. Thou say'st, It's true, if G. F. mean, that the knowledge of God in a sense is offered to each mans Conscience in the world; though more exprestly and gloriously, where he sends his Messengers, Wisdoms Virgins, &c.

Answ. G F. means as he saith, according to the Scripture as he brings. But if it be profered to each mans Conscience in the world by his Messengers, is not there then the Light of Christ in the Conscience, for them to understand Wisdoms Virgins, or his Messengers, that be full of the power and Spirit of God? or else how will God judge the world in Righteousnes, according to the Gospel, the power of God? And dost not thou contradict thy self here again, that say'st, He giveth none the New Covenant, but to the Chosen?

R W. And then thou say'st, But to say, the Covenant or Bargain, and the Mediator of a New Bargain, and the Applyer of it, the holy Spirit is in every of Man kind, and if they will turn to it, &c. and yet persons know no such thing, nor never heard of it; and none never had it so, as to be saved by it, but these Foxians, &c.

Answ. How now R W. had none never the New Covenant, but we (whom thou scornfully calls Foxians) as to be saved by it? I cannot believe thee, but that Christ sent his Disciples into all Nations to Preach the Gospel, and the New Covenant: and yet thou say'st, That none never had it so, as to be saved by it, but we? And again thou say'st, Yet persons know no such thing, nor never heard of it: and before thou say'st, That the knowledge of God in a sense is offered to each mans Conscience in the world; and what! never heard of it R W? But is not the Mediator of the New Covenant, Christ (which thou call'st New Bargain?) were not the Disciples to Preach him to all Nations, and to every Creature? who dyed for their Sins, and was risen again for their Justification; who enlightens every man that cometh into the world, that they might see him their Mediator?

R.W. And then thou tell'st a story of a man having fits of the Gout, and a woman having the pangs of Child-bearing; yet neither of them knowing any such matter, or how she had any such Marriage, Covenant, or Husband, &c.

Answ.

*Answ.* And truly thou might very well applyed this at home. And why should not every man that cometh into the world, be enlightened with Christ the New Covenant, or Bridegroom, according to John 1? And the Lord saith (speaking of Christ) *I have called thee in Righteousness, and I will hold thine hand, and will keep thee, and will give thee for a Covenant of the people : for a Light of the Gentiles, &c.* and they that love the *Light* of Christ, that shines in their hearts, it will give them the knowledge of Christ their Husband, and become *Children of Light*, and do know, how they are Marryed to him in truth and righteousness. But they that hate this *Light*, which lighteth every man, &c. they are not like to come into the New Covenant, nor to the *Marriage* of Christ.

*R W.* And thou say'st, *G F.* cares not for the Jews, nor Gentiles, no more than the Fox careth for the Lambs and Chickens, but to make a prey of them ; though he pretends Love to all Mankind, and tells them, they have Christ and the New Covenant, and the Spirit within them, &c. and he means not the Covenant of works, but of grace, &c. he means that Christ, that died at Jerusalem, &c. but when it comes too, they mean no other Christ but a Spirit ; this Spirit will be found to be an Evil Spirit, &c. (as one faith) upon them.

*Answ.* Here thou hast published more of thy Lyes and Slanders against us to the world, the Lord God knowes. For our Love to Jews, and our Love to Gentiles hath been manifest ; and our labour in the Lord has been much for them, and to them, and to all Mankind, and not pretence (as thou scoffingly say'st) but in real truth. And as for Caring no more for Jews or Gentiles, than Foxes for Lambs and Chickens, to make a prey of them ; and our pretences of Soul-kindness to be Soul-cruelties ; this *R W.* thou mightst have kept at home, and the New-England Priests. — And for telling all Mankind, that they have Christ in them, &c. in this thou wrongest us. For we turn them to the *Light*, which Christ has enlightned them withall, that they might with it see Christ, and receive him, and come into the Covenant of grace : and so we turn them, as the Apostle did, from Darknes to Light, &c. And where was this *Darknes*? and where was this *Light*? for did not the Apostle, which turned both Jews and Gentiles to the *Light*, turn them to the Covenant of Grace ? And the Lord saith ; *I will give thee for a Light to the Gentiles, that thou mayst be my Salvation to the ends of the Earth*; and doth either Jew or Gentile know their Salvation, but by this Light of Christ ? — And where

where thou slightly say'st twice, he means the New Covenant, and he means Christ that dyed at Jerusalem; and when it comes too, he means no other Christ, but a Spirit: and then thou bring'st in Humphry Norton, but bring'st no proof what he faith; therefore that is turned back upon thee. But where did'st thou ever read in any of the Quakers Books, that they said, That it was a Spirit, that dyed at Jerusalem, as thou say'st we mean? And then thou say'st, This will be found an Evil Spirit (as one faith, &c.) and this is thy own lying Evil Spirit, that is out of the truth: for Christ Jesus, that was born of a Virgin, the man Christ Jesus, who suffered according to the flesh, and dyed without the Gates of outward Jerusalem, and was buried, and rose again, and sits at the Right Hand of God, and yet manifest in his People by his Spirit; is gathering us by his Spirit to his Heavenly jerusalem, Glory to his Name for ever.

*R W.* And thou say'st, That G F. slighteth the Scripture with a But; It is but a Declaration of the Saints Faith; and, he slighteth the Novelty of it, saying, There was Faith, before there was Scripture: and then thou say'st, It's wonderful, what an aking Tooth against the holy Writings of God, the old Serpent, and all the Wolves and Foxes of this world have had, who have more or less damned and cursed it, and longed to have it out of the world.

*Answ.* We own and esteem the Holy Scriptures of truth, which the holy Men of God were moved to give forth by the Holy Ghost; but we cannot own them to be the means and Author of our Faith: for Christ Jesus is the Author and finisher of our Faith, which is the Gift of God; as they that gave forth Scripture, said. And thy Slanderous tongue belyes us in saying, What a Tooth-ach we have against the Scripture, or the Holy Writings of God, or that we would have them out of the world, or ever cursed them, or slighted them; but we Esteem them, and can bleſs the Lord for them. For the Jews had Scripture of the Old Testament, who were not in the Faith of Moses and the Prophets; and Christ bid them Search the Scriptures, for they testified of him, (Joh. 5, 39, 40.) but they would not come to him, that they might have Life, who is the Author of their Faith. But they thought to have had Life in the Scriptures, as *I K.* and *R W.* think, the Scripture is the means of Faith; and then do not you throw out, and leave off God and Christ, and holy means, and Author of Faith, &c? And doth not the Apostle bid them Look unto Jesus, the Author and Finisher of their Faith, Heb. 12, 2? and God deals to every man the measure of Faith, Rom. 12, 3. so let God and Christ have their Glory.

And

And had not Abraham and Enoch Faith, before the Scripture was written? and is the Scriptures the means of Faith, or Christ? or but a Declaration of Faith? or is it Faith it self, R W?

R W. And thou say'st, *The Jews, Turks, and Papists, &c. and Quakers make use of it (the Scriptures) for their ends.*

Answ. But why didst thou not put in thy self, and the New-England Priests? thou might have left out the *Quakers*, for thou believest them. For do not your Priests make a trade of them for their *Betrayals*, or their own ends? for if the Priests Means were taken away, there would be little Using or Preaching of the Scriptures by them. But all that fear God, know that thou wrong'st us in saying, that we make use of them for our own ends; as the Lord God knows. For we prove by Scripture, that Jesus is the Christ, and Preach him freely, as the Apostles did; and have suffered Persecution, and Spoiling of Goods, and Death it self amongst you New-England Priests and Professors: and yet thou wouldst have the Magistrates to Punish us, manifesting thy Birth of the Flesh, as it's said before.

R W. And further thou say'st: *None can rightly use it, but as a Blessed Candle, Lanthorn, or Torch sent down from Heaven into this dark Dungeon of the world, to guide us out unto the saving knowledge of God, and Eternal Blessedness with him.*

Answ. Where doth the Apostle call the Scripture of the New-Testament, a Candle, a Lanthorn, or Torch? I say, that none can Use the Scriptures aright, but with that Holy Ghost, that leadeth into all the truth of them, and gave them forth through the Holy men, which received them from God, and spoke them forth, as they were moved by the Holy Ghost: and we can praise God for them, who have the comfort of them, and the Holy Ghost through Jesus Christ. And hast not thou here set up the Scriptures instead of Christ, for Saving knowledge, and a Guide, and instead of the Holy Ghost? and the Jews which had the Scriptures, resisted him that gave the Saving knowledge.

R W. faith: *How doth this follow, that if God hath appointed the Holy Writings as means, that God and Christ are thrown out?*

Answ. As being the Author and Finisher of the Saints Faith; when as you make them the Means, and not God and Christ. And if the Scriptures be the Means of Faith, then what Means had Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Moses, before the Scripture was written, if the Scripture be the means of Faith?

*R W.* Thou say'st : Cannot there be a Harmony between the First, and all Subordinate Causes ?

*Answ.* Yes, if thou meanest the Scriptures of Truth.

*R W.* And further thou say'st : Did Moses throw out God, because he took the Rod in his hand, when he wrought all those Wonders ? and p. 10. } did Solomon, because he used so many Means in Rearing the Temple (as Moses about the Tabernacle ? ) Or Sampson, when he used the Jaw-bone of an Ass ? or Christ throw out his Father, when he made use of Clay and Spittle ?

*Answ.* Solomon's Temple, and Moses's Tabernacle, and the Jaw-bone of an Ass were not the Author and Finisher of their Faith, nor a Means of their Faith : for had not they Faith in God before ? and Solomon and Moses did that, which God commanded them. And wilt thou say, that Clay and Spittle was the Author of the Faith of Christ, and none of these threw out God, or the Father, as being the Author of their Faith ? for those things were done by Faith.

*R W.* And thou say'st : O what a throwing Spirit — who toss and throw the Eternal and the Invisible God, and his only begotten Son in their wild fancies, as if they were Wool and Feathers of Lambs and Chickens, which these Foxians have devoured.

*Answ.* As to Devouring Lambs and Chickens of Christ, thou might have kept this at home, for it's thy own work. And we must tell thee, that the Eternal Invisible God cannot be tossed ; nor his only begotten Son, who sits at his Right Hand, cannot be tossed at all, much less like Wool and Feathers, as thou wickedly speakest : and in this thou hast manifested, that thou hast little knowledge of God, or Christ, who say'st, They can be tossed like Feathers. And is this the Mad Doctrine of the Priests in New England ? let the Reader see, if Nebuchadnezar, and Darius had not more Knowledge of God then *R W.* who saith, God may be tossed like Feathers, read Dan. 4, 3, 34. and c. 7, 14, 27. Isa. 40, 28. Psal. 41, 13. Psal. 19, 2. 1 Pet. 1, 11. 1 Tim. 6, 16.

And as for thy Throwing Spirit; and Wild Fox, thou may'st keep it at home ; for our desires are, that all may come to Christ, their Saviour and Salvation, and not have them devoured by such a Spirit as thine is. And thou must not think, that the Eternal God can be tossed like thy self, this is a base Language ; but the Lord will rebuke thy Spirit ; and it is a shame to the New-England-Priests (if they have any) to encourage this Orator in Printing this Unworthy stuff.

And

And the Quakers do not deny, that the *Scriptures are a Record of Heaven, and a Record of the being of the Eternal Power and God-head, & of the Practice of the holy men of God, and the death and sufferings of Christ, and of the holy Men of God; &c.* And is not the *Scripture a Declaration of the Faith of God, and of Christ, and the holy Men of God?* Luk. i.

*R W. And thou say'st: For, is it not a writing, or Record of Heaven?*

*Answ.* These are thy own words. For the *Quakers say, The holy men of God spoke forth the Scriptures, as they were moved by the Holy Ghost;* and they do believe, that the *Scriptures are a True Record of the glorious works of his Creating and Forming the Earth, and the Sea, and all things therein, and of Making Man and Woman in his Image;* and of the *Fall of Man-kind from their glorious First State in Paradise,* which, *R W. saith, some talk Idly to be Every day;* Roger, go and tell them of it to their faces, and not backbite them.

*R W. And thou say'st: Which mysteries the Quakers have only from the Scriptures.*

*Answ.* For the Apostle saith: *Through Faith we understand, that the Worlds were framed by the word of God; so that things which are seen, were not made of things which do appear,* Heb. 11. now, what will *R W. and his Company say to the Apostle here?* And we say, that the *Scripture doth declare of the Promise of the Father of Mercies, and of Christ a Restorer & a Redeemer of fallen Man-kind, who is a Maker-up of the breach;* and how that the *Seed of the Woman should bruise the Serpents head, that made the breach.* And the *Scriptures are a Record of all the Travails of the Children of Israel, with all their Types and Figures, which Christ is the Substance of;* who set up his worship in *Spirit & in Truth above 1600. years ago,* Job. 4. And we say and believe, that the *Scriptures are a True Record of Christ's fulfilling the Promise of the Father, and Prophets, and of his Birth, Life, Doctrine, Miracles, Death, Resurrection, Ascension of the Son of God, the Man Christ Jesus.* And it's a true *Record of the Believers in the Light of Christ, before he was Crucified, and after his Ascension;* and of his glorious *Church in the Primitive times, which he was the Head of.* And we believe, it's a true *Record of the Apostacy, of such as are err'd from the Faith, and from the Spirit, and inwardly ravened, and become Anti-Christ;* and went forth from the *Apostles:* and such as went in *Balaam's, Cain's, and Korah's way,* and became *Raging waves of the Sea, casting up mire and dirt (like R W.)*

spoken of in *Jude*; and became Gain-sayers of the Truth, and Killers about Religion, like *Cain*, and the *New England Priests* and People. And *R W.* &c. would have us punished: and here you appear with your *Horns*, like them that are spoken of in the *Revelations*, against the Lamb and his followers; but the Lamb will have the Victory, Glory to God for ever. And the Writing in the *Revelations* is a true Record of the Whore drinking the blood of the Saints, and the Beast making War with them; which Beast rise out of the Sea, and out of the Earth, and so not from Heaven: and the Beast received his power from the *Dragon* (and so not from God, nor Christ) by which he persecutes his Saints. And of the *Witnesses Rising*, and of the Church's going into the *Wilderness*, and of the Beast taken, and the Dragon, and the false Prophet cast alive into the Lake of *Fire*, and of the burning up of the Whore, and of the *Marriage* of the Lamb; and the Everlasting *Gospel* Preached again to all Nations, Kindreds, Tongues, and People: and of the Heavenly *Jerusalem*, and of the Nations of them that are saved, shall walk in the Light of the Lamb, &c. And doth any come into this City, but by the Light of Christ? and the Scriptures are a true Record of such as are without the City, *Whoremongers*, *Dogs*, and *Lyars*, &c. like *R W.* that hath so belyed the People of God. And the Spirit, and the Bride saith, Come to this City and Tree of Life; and Let him that heareth, say, Come: let him that is athirst, Come; and whosoever will, let him take of the water of Life freely. And we believe all that is written in the Scriptures of Truth, and can sing *Hallelujah*, and praise the Lord for all his Mercies, that he hath revealed to us through his Son. And the Scripture is a true Record of the Joys of the Saints in this life, and after this life; and of the Torment of the wicked, as Christ saith, Go ye Cursed, &c. in his day of Judgment.

p. II. { And thou say'st: It may be, G F. and the Quakers will say, they grant all this.

Answ. Yes, and more too, which is not mentioned here.

*R W.* Saith: I question, whether you speak bona fide and in truth, without Jesuitical Equivocations.

Answ. We abhor thy words; and thou may'st keep thy Jesuitical Equivocations to thy self. For we speak the Truth, as it is in Jesus, and in the Faith, that he is the Author of: and we do believe in our hearts, that we have more Esteem for the Scriptures than thou, or any of the persecuting Priests in *New England*, or their Professors. For how can you have an Esteem on the Scriptures, and be in a persecuting,

cuting Birth and Spirit, which they were not in, that gave them forth.

*R. W.* And thou say'st ; What meaneth this But (*The Scriptures* is but a Declaration of the Saints Faith ?) O blind Guides, that undertake to guide men through the Washes upon Life and Death. And then thou tell'st a Story of K. John of England's Treasure, which thou may'st apply to thy self : and thou say'st, what is your But, but the Jews, and Papists, and Quakers Cry, Crucifie him, hang up Christ Jesus ; burn up the *Scriptures*, and all Bibles, Old and New Testament, &c.

*Answ.* Here thou rankest us amongst the Jews and Papists, who art nearer them thy self. And it is thou, that guidest People into the Washes, as thou call'st them, if thou say'st, the *Scriptures* are the Means of their Faith, and not Christ, who is the Author and Finisher of it : and we say, the *Scripture* is a Declaration of the Saints Faith, (and not the Means, and Author, and giver of their Faith) and how they received it ; though the *Scriptures* declare, of many more things then the Saints Faith, both of God and Christ, &c. which the Saints believed. And we abhor thy words in saying, That we Cry, Crucifie Christ, or hang him up, burn the *Scriptures*, and all the Bibles, the Old and new Testament ; We abhor thy thoughts and thy words. The Lord of Heaven knows, that we have an Elteem of the *Scriptures*, and of the Lord Jesus Christ, and have bowed to his Name, and can say, There is not Salvation by any other Name under the whole Heaven, but by the Name of Jesus, who hath bought us with a price, his Blood : who is alive again, and lives for Evermore, and is ascended above all at the Right Hand of God, too high for you to Crucifie, or hang him up ; though you may Crucifie him in his Members, and to your selves afresh, as the New-England Professors have done. But we Challenge *R. W.* and the New-England Priests, to prove it by Scripture, that Christ can be Crucified and Hanged up again : and whether this be not contrary to Scripture, which saith, He is alive again, and liveth for evermore ?

*R. W.* And whereas thou say'st, what is the Saints Faith ? you acknowledge none, but the Faith of the wild Souls, called Quakers, &c.

*Answ.* We acknowledge the Faith, which Jesus Christ is the Author and Finisher of, and contend for it, which purifies our hearts, and is our Victory : in which we please God, which gives us access to God.

R. W. We poor Jews, and Papists, and Protestants, though we own the Scriptures, some a part, and the rest all; yet we are all but Infidels, Devils, &c.

*Answ.* The more is the pity: but take heed Roger, lest thou be not wilfully so. And what do the poor Jews and Papists own the Scriptures? and before thou said'st, *The Jews and Papists, &c.* cryed, burn up the Scriptures, and all the Bible of the Old and New Testament, and yet own the Scriptures some a part, &c.? Here Roger gives himself the Lye in his Contradictions.

R. W. And thou say'st again: *What is this Saints Faith? this Fox's and the Quakers Faith?* is it any thing else, but a meer Babel and Confusion of God and Faith, Christ and Faith, Spirit and Faith, Light and Faith, Justification and Faith, Sanctification and Faith, Salvation & Faith, &c. and this is in every one of Man-kind in the world, if they will believe it?

*Answ.* Thou hast made a Babel here, and say'st, it's the Quakers; but it is thy own: and thou art a Scoffer at the Saints Faith, which Christ is the Author of. And none knoweth Christ, nor their Sanctification, nor their Justification, nor their Salvation, but by believing in the Light of Christ Jesus, who is the Author and Finisher of their Faith: and the Quakers do say; Such as hate the Light of Christ, which they should believe in, they hate their Sanctification, and Justification, and Salvation, and Christ, the Author and Finisher of the Saints Faith. So, thou speakest falsely of us, if thou say'st, that we say, *It is in all Man-kind:* for they that hate the Light, receive not Christ the Author and Finisher of their Faith.

R. W. And thou say'st, Neither Abraham, nor any Man had Faith, before it pleased the Eternal and Invisible Deity to disclose himself by Word, or Sight, or Dream, or Motion, &c. at several times it pleased him to speak, and last of all by the Best and Clearest of all, his only Begotten Christ Jesus.

*Answ.* So thou do'st acknowledge, they had Faith from God, before the Scripture was written. And thou do'st grant, that they had Motions, Sights, and Dreams then; is not God the same now, who speaks by his Son, whom the Saints are to look unto for the Author R. W.'s. *Contra.* and Finisher of their Faith? and if the Scripture be dition: and the Means, they are to look to the Scripture. For the the Saints had Apostle faith, *The Righteousness of God is revealed from Faith before the Scripture was.* Faith to Faith: so, can't thou know Gods Righteousness or Faith without Revelation? But hath God spoken to thee by his Son? hast thou heard his Voyce Immediately,

mediately from Heaven? and yet thou say'st afore, *That the Scripture was the ground of Christ's and the Saints Faith.*

R.W. And thou say'st, *When it pleased the Incomprehensible Majesty to command his appearances by Words, Visions and Dreams, &c. to be written to stand upon Record (for all Generations) shall we be such Fools and Franticks, as to say, It was his word, when God spake it, to and in his Prophets; but now it is written, it is but Pen, Ink, and Paper, it is now but a dead Letter; it is not Gods Word, God hath but One Word, Christ, and the Scriptures are his words? Oh the Audacious blockishness of the foul Spirit in these wild, mad fancies of the Quakers.*

Answ. Is not God the same now? do not his Young men see Visions, and his Old men dream Dreams? and his Sons and Daughters Prophe-sie, as in Joel and Acts? And when Moses Recorded, what God had reveal'd to Abraham and others by Visions and Dreams, and said, (Exod. 20.) God spake all these Words; and dost thou say, Moses was Audacious and blockish, and a wild mad fancy, because he did not call them the Word of God, but words? And Jerem. 35, 13. *Hearken to my Words saith the Lord; Isa. 51, 16. I will put my Words in thy mouth,* Jer. 5, 14. *I will make my Words in thy mouth Fire:* and Mark, 10, 24. *The Disciples were astonished at Christ's Words:* Luk. 24, 8. and the Believers remembred the Words of the Lord: and Christ saith, *Unto every man that beareth the Words of this Prophe-sie, if any man shall take away from the Words of this Book.* So, were all these Audacious and blockish, in a foul Spirit, and a mad, wild fancy, that called them words, and not the Word? For the Scripture faith, *In the Beginning was the Word, and the Word was with God, and God was the Word:* and Christ his Name is called the Word of God, Joh. 1. Rev. 19. therefore let God and Christ have their Due, and the Scriptures have its due, which are recorded by the holy men of God, and are profitable, &c. And the Saints that have Christ, have the comfort of them. And doth not the Apostle say, *That they were made able Ministers not of the Letter, but of the Spirit;* for the Letter killeth, but the Spirit, giveth Life? and doth not the Apostle say, *If the Ministration of Death written & graven in stones, &c.* and further the Apostle saith, *For as much as ye are manifestly declared to be the Epistles of Christ, written not with Ink, but with the Spirit of the Living God, not in Tables of Stone, but in the fleshly Tables of the heart?* and dost thou call those Blockish Expressions, which we have often used? Poor man, thou knowest little of the Saints Conditions. And we have an Esteem of the Scriptures: blessed be the Lord for all his Mercies. R.W.

R. W. And thou say'st, They dare not (though what dares not thei Hellish Spirit against the King of Heaven, &c?) and many words thou usest to prove the Scriptures to be the words; and usest the Kings Name and Declarations, &c: and then thou say'st, The bottom, and the truth is, the Spirit by which the Quakers are acted, would be glad, that there were not such a Person called the Word of God, nor such a writing, declaring so sweetly, so plainly, so fully, and so Heavenly of him.

Answ. These be all Lyes of thy own forging. And as for Hellish Spirit against the King of Heaven, it's within thy own breast: for we can praise the King of Heaven, who is King of Kings, and Lord of Lords, and own the Person of Christ by the Spirit of Christ, that he hath given us as fully and plainly, and as Heavenly as the Scriptures declare him; whose Name is called the Word of God, but not the Scriptures, Rev. 19. And we are built upon him, who was the Foundation of the Prophets and Apostles, and all Believers; praises to the Lord for ever.

R. W. And thou say'st: G. F. is in his burrough of the various sense of the word Form.

Answ. Because G. F. saith [The Apostles work was to bring People off the Form (to wit, the Jews) to the Substance Christ, and they that keep People in the Form without the power, was an Error, and was not in the Apostles work] Which is true. And as for thy various sense of the word Form, which hath respect to Nature, to Arts, to Civil, Natural and Divine matters, G. F. mentions not such things: and the Apostle would have them to live in the power of the Form of Divine Matters.

R. W. And thou say'st, Shall I now (like a Fool, or a Mad Man) cry down all Natural, Civil and Divine beings? are not all the Internal and External Forms, Shapes, and Beings of the Creation in Heaven, and Earth, and Sea, of Angels, Sun and Moon, Men, Birds, Beasts and Fishes, &c. glorious —?

Answ. Doth G. F. cry down any of these Forms or Shapes? I say, thou art a Mad Man, if thou do'st. And what is all this to the Apostle's saying, who saith, Having the Form of Godliness, but denying the Power, from such turn away; that they might live in the Substance Christ Jesus. And yet the Form of Godliness the Apostle doth not bid them turn away from.

R. W. Thou say'st, G. F. runs to the Picture, or Forms of these forms, and saith Childishly, That the Form or Picture without the Life is nothing. And then thou say'st, Who knoweth not that?

Answ.

*Answ.* And then thou hast answered thyself Childishly, as thou Scoffingly confesses. But doth G. F. mention Picture in his Answer?

*R. W.* Thou say'st : *But to come to worship, was there not a Form, or manner of Circumcision? the Pass-over? the Tabernacle? the Temple?*

*Answ.* Yes, among the Jews. But do'st thou follow that Form? and must the Christians follow that Form, or Christ? and doth not the Apostle say : *If you be Circumcised, Christ shall profit you nothing.* Gal. 5? and is not the Jews Temple and Tabernacle abolished by Christ?

*R. W.* And whereas thou say'st : *Did ever the Servants of God, when they inveighed against the Customariness, the Carelessness, the Pictures, and the meer formality of the worshippers (Jews or Christians) inveigh against the worship it self, and the Appointments of God, and of his Son Jesus Christ?*

*Answ.* The true Prophets judged the Jews, when they lived in the Form without the Power, and told them, their Service was no more then Cutting off a Dogs neck: though the Prophets owned their worship, till Christ came. And then the Believers in Christ denied the Jews worship, and Altars (which they offered upon) when Christ was offered up once for all: and denied the Circumcision; though it was death to a man, that was not Circumcised among the Jews. And they that have the Form of Christianity, and deny the power, though they turn away from them, they do not turn away from Christ Jesus, nor from the worship, which Christ hath set up in Spirit and in Truth; nor from the Christians Form of Godliness. And it was the Labour of Gods Servants, to bring People to the worship of God it self; and to bring them off their dead and meer formalizing of them without the power, and their Pictures.

*R. W.* And thou say'st : *What a shameless falsehood is it, that any of Gods Messengers brought Gods people off from those Heavenly Fabricks, which God erected by their Ministry, or Service all* { p. 13 *the world over.*

*Answ.* Those Services and Offerings in the time of the Law, it was no Shame nor falsehood to bring them off them to Christ the substance. And it is no Shame nor Falshood to turn away from them, that have the Form of Godliness, and deny the power now among Christians, as the Apostle commandeth.

*R. W.* And thou say'st : *May not Gods Messengers now cry out against the Apish Imitations, and the Formalities of the Papists (so horribly,*

ribly and bloodily) abusing Prayer, and Preaching, and Baptisme, and the Lords Supper, &c. but like the Assyrians or Babilonians, all these Christian Appointments must be broken and tumbled down with Axes and Hammers, &c.

Answ. The Axes and Hammers, as thou speakest of, are the New-England Priests and Professors Weapons, with their Whips and Goales; and Gallowses. For, have the Papists been more bloody in this Age, then you have been? or the Babilonians? or Assyrians? and though you cry against the Papists, yet you use their Weapons, which you call Apish Imitations and Formalities. But God's Messengers Weapons are Spiritual, who declare against the vain Formalities either in Prayer or Preaching: yet they own the true Preachers (which are able Ministers in the Spirit) and true Praying in the Spirit; and the One Baptisme, Ephes. 4. And as the Apostle saith to the Corinthians, They were Baptized by one Spirit into one body, 1 Cor. 12, 13.

R. W. And thou say'st: This is Treason and Rebellion in any Atheists, or whomsoever; but more abominable Hypocritical in these Pharisaical Quakers, who cry out against the Apish Imitatours, and yet themselves practise Preaching, Praying, Congregations, Singings, Conventings, and Addings to, Castings out, &c. full well (as the Lord Jesus speaks) abrogating the word and appointments of God, that they may set up and establish their own Traditions, &c.

Answ. Thou hast not told the Reader, what our Traditions are? which Christ told the Jews. But here of all thy Abusive Expressions we are clear of, thy Treason and Rebellion, and abominable Hypocritical and Pharisaical; which words suit thy own Spirit, and thou may'st apply them at home. And our Religion and Way, and Preaching and Praying, and Singing is according to Scripture: and we are gathered in the Name of Jesus Christ, where we find him in the mid'st of us a Prophet, a Priest, and a Bishop, and a King to rule in our hearts; who exerciseth his Offices in his Church. And if any professes the Truth, and doth not walk in it, such we deny: and the Believers are Added to Christs Church daily, praised be the Lord. And why dost thou, and you Priests of New-England separate your selves from the Papists, and call her the bloody Whore of Rome, when you are found in her Spirit, and not in the Spirit of the First Primitive Christians?

R. W. And whereas thou say'st: G. F. cry's out against all Scriptures and common Sense, and against all Forms.

Answ. These are more of thy Untruths. For he owns all Holy Scrip-

Scripture, and doth not cry against all Forms : but such as have the Form of Godliness, and deny the power, turn away from such. And he, and the Quakers own God's ways, and manners of Gods worship in Spirit and Truth.

R. W. And thou say'st, G. F. cryes up a Christ within, a Scripture within, and a Church within, and Ministers within, and Baptism and Supper within, yet practises the most of these (so many as their Idol requires, & will serve his turn) as outwardly & visibly, as any in the world.

Answ. Is not Baptism of the Spirit within, that burneth up the Chaff within? how dark art thou! and have not the Ministers of the Spirit the Spirit within? And doth not the Apostle Preach Christ within the Saints? and doth not Christ say: *I stand at the door, & knock, and if any man will hear my voice, and open the door, I will come in to him, and will Sup with him, and be with me,* Revel. 3? But where did ever the Quakers say in any of their books, that the Church or Congregation was within them? and these are thy own forged words, not ours: and is not the Spirit and the Truth within, in which God is worshipped?

R. W. After thou hast commended R. Baxter, our old Persecutor, thou say'st: It hath been his Observation (viz.) that the Churches of the Independents and Baptists have been the source and spring, whence have flown the Generation of the Quakers. And then thou contradicts him, and say'st; For myself I have observed the contrary in these parts.

Answ. Nay, the Quakers spring is from that Fountain of Life, which the Primitive Church was in, Glory to the Lord God for ever! who are built upon the Rock and Foundation Christ Jesus. And R. W. dost thou say, That the Quakers sprung from the Ranters and Grindletonians? what Babel is this!

R. W. And whereas thou say'st: Although some rotten Professors, or weak souls, though true, have been bewitched by these Soul-Witches, yet generally (where they have any Liberty) the National Church fills up their numbers.

Answ. Here thou judgest others as well as the Quakers: but it is best to apply it to thy own Spirit, and to see thy self first, and your own Rotten profession at home. And where they have any Liberty, thou say'st; but we know thy Spirit, and the New-England Priests and Professors, that call Light Darknes, and persecute the Truth: that is it, you would not have to Have Liberty, and call it the Soul-witches; and therefore the Soul-witches thou may apply at home.

R. W. And thou say'st: W. Edmonson boasted of their Numbers

(viz.) their Religion is so Ease, never coming near the Roots of Rotten Nature; but so wonderfully agreeing with it, and changing one Devil for another.

*Answ.* If the Quakers have Changed one Devil for another, as thou say'st, they are changed from your Religion of New England, and them that upheld it, and from thee; then thou do'st acknowledge, that thou and the New-England Profession was a Devil, and the Independent, and the Baptists according to Baxter: but thy Fore fathers, the Jews said, That Christ Jesus (our Lord and Master, whom we are Changed to) that he had a Devil, and by the Prince of Devils cast out Devils. And as for the Roots of Rotten Nature, that thou and you may apply to your selves, which your Religion is made up of, which thou wouldst accuse the People of God withall, which are in the pure Religion, James 1, 26, 27. but thou hast manifested thy Religion with thy Unbridled Tongue. And W. Edm. did not boast of our Numbers, for that is the Abuses of thy Tongue: but we can praise the Lord through Jesus Christ, who adds to his Church daily.

R. W. And then thou say'st, Thou adorest the Infinite power, &c. that they were not ten thousand-fold more, &c. then they are: and then thou say'st, I can demonstrate, that if G. F. (for all their Hypocritical prating against Carnal Weapons) get a Sword (as Mahomet did) most of the Popish and Protestant and Pagan-world will easily be brought to dance after him.

*Answ.* This is from thy Evil Thoughts, and Cain's Fear; G.F. and the Quakers abhor thy words. But this is your Condition in New-England; and because the People of God will not dance after them, therefore they have Hanged them, and Banished them, and Spoiled their goods. For the Lord and his Son knoweth, that Our Weapons are Spiritual, that he hath armed us withall; and if ever thou had'st set foot in the pure Religion, which the Primitive Church and the Quakers walked and walk in, thou wouldst not say, It is so ease. But thou speakesst Evil of that which thou knowest not, and utters forth the malice and envy of thy heart. And we do pray to the Father to send forth Labourers into his Vineyard; and that is his Work and not Mens: and can praise the Lord at the Conversion of Sinners. And as for Hypocritical prating, that is thy own.

R. W. And thou say'st to M. B. Was there ever a Child of God in this world, but he was a Nazarite, separate from worldly persons, &c. as he comes to see them, and endureth not, that the Evil One should touch him?

*Answ.*

*Answ.* If this were your Faith and Practise both of *New-England*, and all our Old Persecutors, then we should be *One* with you. But have not all our Opposites both here and in *New-England* persecuted us for worldly Maintenances, which Christ nor his Apostles never did; who said, *Freely ye have received, freely give?* And if you could not endure the Evil One to touch you, then you would be a People free from sin.

*R. W.* And then thou makest a great Ramble, and call'it it *Considerations touching the Seperate Churches*: and say'it, *Hath not Gods Jealousie raged against the Jewish Whore-mongers, who defiled his first Bed?* and will he wink at the Christian-Adulterers and Adulteresses either in worship or Conversation?

*Answ.* Nay: therefore hath the Lord sent forth his Servants to bid you Repent; whom you have persecuted: for you are fallen from the Tenderness you were in at first, that the Lord knoweth.

*R. W.* Thou say'it: *With what Conscience can I (a National Protestant) separate from my Father the Pope, or my Mother the Church of Rome, and my Brethren and Sisters the Papists, &c. and yet must not be a Christian for other Souls to see further degrees of that Separation necessary; I must bring up the foot of every mans Light, Sight and Conscience to my last.*

*Answ.* Here thou acknowledgest *The Pope to be thy Father, and the Church of Rome to be thy Mother*, and not the Primitive Church or *Jerusalem that is above, which is the Mother of us all*: but thou would'it bring all to thy dark *Last*; and so would every persecuting Spirit, and dark *Conscience*. And why do you talk of *Separating from your Mother or Father the Pope*, when you are found in their Spirit? but the *Quakers* would have every Man and Woman to turn to the *Grace and Light of Christ Jesus*, and not bring them into a *Form* without the power, as your *New-England Professors* have done. And we labour to bring all People to *Christ Jesus*; and if thou callest him the *Last*, thou hast given him a *New Name*: but the *New-England Priests* bring People to their *Last* and dark *Conscience*, as is manifest.

*R. W.* Thou say'it: *This is my main ground of my Controversy with the proud Quakers in themselves, and condemn others.*

*Answ.* This is false: for we tell them, the *Light* is their *Condemnation* that hate it. But we must walk in the *Light*, as Christ Commands, who hath enlightened us; by which *Light* we see you, where we have left you.

*R. W.* And thou say'it: *But they magnifiſt (with the Papists and Arminians*

p. 15. } minians } Cursed rotten Nature, their Converts and Prose-  
lytes have but a painted, Formal Repentance, Faith, &c. only if  
they can come to their Church, and Thou and Thee, and dis-  
respect all Superiors, then are they high Saints, and cannot sin.

*Answe.* All these be *Lyes*, and it's thy own Condition. And as for the *Papists* and *Arminians*, they may answer for themselves: for *Re-pentance*, which is a *Returning* from Sin to the Lord, is not *Formal*, and the *Faith*, which *Jesus Christ* is the Author and Finisher of. And we do not say, Such as can say Thee and Thou, are free from Sin; neither do we say, that they are *High Saints*, that dis-respect all *Superiors*: for we say as the Apostle said, We must honour all men; and, They that rule, are worthy of double honour. And we do challenge thee, and all the Priests in *New-England*, and all our *Opposites* that thou hast quoted, to shew us, Where ever Christ or his Apostles for men to keep on their *Hats*, and say *Thee* and *Thou* to them, dishonoured them, and dis-respected *Superiors*? so, the ground of thy *Controversie* is false. And whether that is the *Honour* and the *Respect*, that they must shew to all men, and to *Superiors*, as to say *You* to a single Person, and put off his *Hat* to him? and whether this be the *Honour* from above? and whether the *Honour* the *Pharisees* looked for, was not some *Outward Gesture*, so distinguished from the *Christians Honour*? — And as for *Converts* of *Cursed Rotten Nature*, thou might have kept that at home: for the *Converts* that we own, are such as are turned from *Darkness* to *Light*, and from the power of *Satan* to *God*.

*R. W.* And whereas thou say't: This was the *Heavenly principle* of those many precious gallant Worthies, the Leaders and Corner-Stones of *New-England*, they desired to worship God in purity, according to these persuasions in their Consciences, which they believed God had light-ed up.

*Answe.* Here thou flatterest *New-England Persecutors*, who have drunken the *Blood* of Gods People, Whipt, Banished, and Spoiled their goods, because they would not follow their *Bloody Spirits* Wor-ship out of *Truth*: for thou might have said as much for the *Spirit* of the *Church of Rome*. For the Professors of *New-England* have lost their Tenderness, that was first in them, and despised that Birth-right, *Esau-like*; and their Written and Printed *Laws* against the People of *God* are abhorred, and make their Names stink in *Europe*, yea, and in *America*. For thou wilt confess, the Devil is a Murderer, and Christ is a Saviour, and did not come to destroy mens Lives, but to save them: and therefore it is manifest, whose Work thy Gallant Worthies.

*Worthies and Leaders* have done, and *Thou*, who art joyned in a *Confederacy* against God's People, uttering forth thy *Lyes* against them in a peaceable *Government*, where thou hast not power to persecute them.

*R. W.* And thou say'st; *They desired such for their Fellow-worshippers, as they (upon a Christian Account) could have evidence of to be true and real Worshippers of God in Spirit and Truth also.*

*Answ.* The *New-England-worshippers*, and the *Joiners* with them, their Practice *Evidenceth* them in their *Persecution* not to be in God's *Spirit*, nor his *Truth*.

*R. W.* And thou bringest *Priest E. B.*'s words, which saith [*The Spirit of God doth not teach to judge before the time*] and others say [*Saints shall not judge, while they be upon the Earth.*] And *G. F.* Answering saith, [*But the Spirit did teach the Apostle to Judge, and his Time was come; and he told some that they were of Old ordained for Condemnation, their Damnation slumbered not*: and then it was their time to *Judge*.] And because the Printer mistook, and put in [*high*] for [*their*] and [*not*] which should not have been in, but [*then*] which was the Printers mistake, therefore thou cryest *Non-sense*, &c. But (thou say'st) to the point: *The great Jugler hath taught G. F. and his Foxians to out-face Death and Judgment, to keep the great Sessions, and call all the world to their Bar and Judgment.*

*Answ.* Let the Reader fee, if there be any such words in *G. F.*'s. Answer? but repeating of the *Apostles* words, that makes him to break out into such an Outrage and *Gust* (as he calls it.) Therefore was the Apostle a *Cheat*, or a *Jugler*, and *out faced Death and Judgment*, &c. because the Spirit of God did teach him to *Judge* as before? And as for his terming of us like *Mugleton* with his *Curses*; when a little before in the same page he saith, *A Cursed Rotten Nature are the Quakers Converts*: and art not thou of the same *Spirit* as *Reeve* and *Mugleton*, who have been as great *Enemies* to the *Quakers*, as thou art?

*R. W.* And thou say'st: *It's true, there is a Lawful judging, not according to the rashness, or pride (as the Quakers is) but according to the righteous Judgment.* And say'st, *The Spiritual man judgeth and discerneth all things, that looketh into the Cause and Nature of things, Times and Persons: but what is this to the Natural Death of all Mankind?*

*Answ.* Reader, hath *G. F.* mentioned any thing but the Apostles words? doth he mention the *Natural Death of all Man-kind?* or shewed.

shewed any *Rash Judgment* here? or called the World before the Bar of Judgment, as R. W. saith, who hath putt out a great deal of Air about it, and when he has done, he beats it? But it seemeth he grants, *That the Spiritual Man judgeth and discerneth all things* (but who it is, and where he judgeth, he hath not manifested or declared) and yet he findeth fault with G. F. for saying so (page 80.) And as for *Pride* and *Rash Judgment*, he might have kept that at home, and not applyed it to the *Quakers*. And the Apostle said, *O Death where is thy Sting? O Grave, where is thy Victory?* the *Sting of Death is Sin, and the strength of Sin is the Law:* but thanks be to God, who hath given us the *Victory* through Jesus Christ.

R. W. And thou say'st: I know, the Foxians will turn this p. 16. } Scripture, and that *Golden Chain*, Heb. 6. the first Christian } principles and *Eternal Judgment* into *Mysteries*.

Answ. Here again thou wrong us. For we own *Heb. 6.* as it speaketh; and we do believe, they are *Mysteries* to thy *Lying Spirit*. For sometimes thou say'st, we take them literally; and now thou say'st we turn them into *Mysteries*: thus thou Contradict'st thy self.

R. W. And that they now judge the secrets of Men by Paul's *Gospel*. Rom. 2.

Answ. Is there any such word in *G. F's.* Answer to *E. B. Priest*? For the Apostles words are, *In the day, when God shall judge the secrets of men by Jesus Christ, according to my Gospel:* and this thou wickedly applyest to the *Quakers* out of thy dark, airy mind, and then thou beatest the air.

R. W. And thou say'st, Therefore by looking on a man (to wit, the *Quakers*) they can discern the *Inward parts*, what each person is.

Answ. The least Child of God may easily discern, what thou art, by what cometh out of thee, what is in thy *Inward parts*. And doth R. W. think, that the Saints did not know one another's hearts, when they were of *One heart, mind, and soul*, &c? and were the Epistles of Christ, &c. written not with *Ink*, but with the *Spirit of the living God* in *fleshly Tables of the heart*? &c. and God hath given his Church a *Discerning* with the same *Spirit* in our day, as he did in the Apostles.

R. W. And thou say'st: *The Lord is now come* (saith *Enoch*, and *Jude*) *is Ten Thousand of his Saints;* and now is the day appointed, in which God judgeth the world by that *Man Christ Jesus* [which Man they are] of which the *Word of God* hath approved, in that they are raised from the dead in souls and bodies to keep the *Eternal Judgment*: though thou say'st, some of their young *Schollars* will not believe

live it; but they spare not to own their High Court of Justice.

*Answ.* Where didst thou ever read in any of the Quakers Books any such Language, that say, *the Quakers are the Man Christ Jesus?* this is thy Forgery: for let the Reader see if there be any such word in G. F's. Answer to E. Bradshaw in thy 15th. page? And thou say'st, *They are the Man Christ Jesus* (to wit, the Quakers) but hast shewed no proof for it: but how canst thou make the Saints to be the *Man Christ Jesus?* Yet for all thy Lyes we cannot deny, that Christ is in us, and has quickned us, which were dead in Sins and Trespasses (as Ephes. 2.) and Christ quickning our mortal bodies by his Spirit, that dwelleth in us, Rom. 8. and by his Spirit we can judge of such a Spirit as thine is, by its fruits; whose Spirit is Eternal, which we received from Christ, which thou Scowinely callest *High Court of Justice.* And Christ that ruleth in the hearts of his Saints, he giveth them a Judgment and Discerning to forsake the *Evil*, and cleave to the *Good*.

*R. W.* And then thou tells a Tale in *Hartfordshire*, and termest us, *Like a Company of Drunken Sots, that kept a Court there, and had like to have brought themselves to the Gallows.*

*Answ.* But this may sute thine own and the *New England Spirits* best, that have been *Drunk* with the *Blood* of the *Saints*: the *Quakers* are clear from thy Lyes and Slanders, and they do not touch them. And thou shalt know Christ coming to *Judgment*; who will reward thee according to thy works.

*R. W.* Thou say'st, *That the Quakers confess, that Christ was a Real Man, as any of us, &c.* and thou say'st, *They could not give an account, what was become of him, at Newport.*

*Answ.* These are more of thy Lyes. For we tell thee, as we told thee, *He is risen, and at the Right Hand of God*, Luk. 22, 6, 9. Act. 2, 25, 23. Act. 5, 31. Act. 7, 35, 36. Rom. 8, 34. Ephes. 1, 20. Col. 3, 1. Heb. 1, 3, 13. Heb. 8, 1. Heb. 10, 12. 1 Pet. 3, 22. and if thou wilt not believe those Scriptures, thou wilt not believe us, where the *Man Christ Jesus* is: and yet Christ ruleth in the hearts of his *Saints*; and this is a *Mystery* to thee. And it's like he is not *Come unto thee*; for how should he? when thou art so Ignorant of his *Light*, which he ligheth every *Man* that cometh into the world withal: for how can any come to *Repentance* and be *Converted*, and hate the *Heavenly Light* of Christ?

*R. W.* And then thou runs on, and hast proved nothing, and say'st, *That their Pride, Scornfulness, rash Revilings, rash Cursings, Superstition, new Inventions, their Blasphemies and Hypocrisies, Inhumanities, Impudencies, &c. are such*—

*Answ.*

*Answ.* This R. W. and his Fellow-Priests might have kept at home ; for he hath made a great Noise with words, but nothing signified. Did not the Patience of the Lambs of Christ manifest otherwise, when they Hanged them, and Burned them, and Cut off their Ears, and Whip'd and Banish'd them ? did they not suffer like Lambs ? What was their Reviling Languages ? why didst not thou and the Priests of Boston Print them ? for if they had Reviled, it's like we should have heard of it before now.

*R. W.* And thou say'st : — such, that render them so far from being the High Saints and Judges of the World, that they fall under the Judgment of all sober and modest persons.

*Answ.* Nay Roger, they must be such as thou and the New-England Professors are, that Judge us and not the Modest nor Sober persons neither in Old England nor New : and thy Judgment and the Persecutors Judgment toucheth us not. And the Apostle tells thee, The Saints shall Judge the World, 1 Cor. 6, 3.

*R. W.* [On G. F.'s Answer to T. C.] If God please to appoint the Words the Apostles used, to be still the Means of Conversion to the end of the World, that then he hath thrown out himself ? &c.

*Answ.* What ! can any come to Conversion with the words of the Apostles without the Spirit ? may not all the Wolves in the World, false Prophets and Anti-Christs get the Sheeps-Cloathing on the Outside, and use their tongue and say : Thus saith the Lord and the Apostle ? like R. W. and those that would have cast out Devils in Christ's and Paul's Name ? But doth not the Apostle say, He that hath not the Spirit of Christ, is none of his, Rom. 8, 9. and therefore how can any Convert any person with the Apostles words, and they having not the Spirit of Christ are none of his ? I confess, R. W. and the New-England-Priests may bring them into a Form without the power ; from such People are to turn away, as the Apostle saith to Timothy.

*R. W.* Thou say'st ; Is not this God's Covenant with Christ and all Christians, that his Word and Spirit should be in their Mouths to all Generations ? Wo be to all these wild, frantic Inferences, which disjoin and separate, what the Most-powerful and Wise and Holy hath joined together.

*Answ.* We witness, that the Word and Spirit was, and is, and shall be in the mouths and hearts (which thou hast left out, and can't not endure to hear of it there) of all true Christians to all Generations ; but what is this to Convert People with a Means without the Spirit and

and the power of Christ in their hearts to Salvation? But thou thinkest to joyn the holy Men of God's words with thy dark Spirit, which were not given forth from it: and wild frantick Inferences thou mayst keep at home. And we do not Dis-joyn the Word, nor the Spirit from the Scriptures; for it will own its own Words, and hath Unity with them, as thou falsely chargest us to Dis-joyn or separate: and all your Converting of people with the Saints words without the Spirit of Christ in their hearts, is but to make Profelites like Parishes.

R. W. And thou say'st: May there not be many Agents employed by one glorious Efficient? as in Moses building the Tabernacle, &c. and Abraham sending his Servant to Espouse a Bride to his Son, &c. Doth not rather this mad Soul throw out Abraham and Solomon, &c. yea his own brains (in a mad, pround-frolick) all over-board together?

Answ. Because Moses builded the Tabernacle, and Solomon builded the Temple, and Abraham did such and such things, and Circumcised, therefore must all Christians do the same? yea; and without the Spirit, as Moses, and Abraham and Solomon was in? and thou that art without this Spirit, that they were in, art in thy Mad frolics thou speakest of, and Throwest thy own Brains over-board, and not the Quakers, that would have people to be led with the Spirit of Christ to Conversion; who is the End of Solomon's Temple, and Moses Tabernacle, and maketh his People his Temple, &c.

R. W. And as for that of Paul telling the Corinthians, that they were Gods Husbandry and Building, &c. and as thou say'st, That Paul was a prime Husband-man, and a Master-builder, &c. and that they were Messengers, and Co-workers, and Labourers together with God.

Answ. We know this; but it was not without the Spirit of Christ: this was not Saul, when he was a Literal Professor, like you.

R. W. And Paul Preaching, the Lord opened Lydia's heart; and Philip Preaching, and the Lord opened the Eunuch's heart: and thou quotest John 14. for Barnabas, that a great Multiitude of Jews and Greeks believed.

Answ. What is all this to the purpose? All that have been, are, or shall be Converted since the Gospel's Ministrations, are Converted by the Apostle's Words without his Spirit, as thou seemest to say, are they? for we know, that Philip, Paul and Barnabas were in the power and Spirit of God, and able Ministers of the Spirit. And thou bringest John 14. and Barnabas, that A great Multitude, both of Jews and Greeks believed; and there is no such saying in John 14. for if G. F. had done so, thou wouldst have cryed, Lame, Silly and

*Non-sense*; but if the Fault was in the Printer, we have so much Charity as to over-look it. And then thou say'st; *The Lord opened Lydia's heart*: Then it is not the Apostles words without the Spirit. And then thou bringest *Paul* planting, *Apollo* watering; which we do believe, with the Spirit of God, and wrought those Miracles by the power of Jesus: but what is this to *Plant* or *Water* with the Apostles words without the Spirit of Christ? for God giveth increase to them that are in his *Spirit*.

R. W. And thou say'st; *G. F.* *his throwing God over-board, and his own Reason and Sense.*

Answ. Thou haft not proved *G. F.* throwing out God; this is Blasphemy to say, *That God can be thrown over-board*, who hast over-thrown thy self. But thou and the Priests, that would Convert people with the Apostles words, and leave out the power and Spirit of God, do but beget people into a Form without the power: and because *G. F.* faith [*That they cannot Convert people without the power and Spirit of God, &c.* though they may have the words of the Apostles] and the Priest faith [*That they are Converted by the Words of the Apostles*] and *G. F.* faith [*In this they throw out the Spirit and power of God, by which the Apostles did Convert*] and about this thou makest a great Rail against *G. F.* and say'st, *G. F.* *is throwing out God over-board, and his own Reason and Sense;* and yet thou confessest, *The Lord opened Lydia's heart, and the Lord opened the Eunuch's heart*: so here thou Contradict'st thy self. And we own God and Christ, and use their Words and the Apostles by the Spirit, that leadeth into all Truth, and do succeed them in the Spirit: and so are the Living Stones, and built up together in the Church of God, which Christ is the Head of.

R. W. Thou say'st, *There have been many Conversions to the Christian Name in these parts of the world called Christendom*:  
p. 18. *and then thou Instancest, These (Conversions) the Papists brag to have effected in all the q. parts of the world;* and how these were brought in sometimes by the Sword, and sometimes by Marriages, &c.

Answ. How is it you N. England Priests & Professors would Convert the Quakers? is it not by the same Bloody Way? as Instance, Whips, and Stocks, and Swords? and are not these the Beast's Horns, and the Whore from the true Church, and not Christs Wife?

R. W. Thou tell'st us of the Waldenses, and Wickleveists, and Hussies in Bohemia, and Lutherans and Calvinists, &c. that came out from this Bloody Romish Whore (144000. Virgin Protestants thirsting after the Blood of Christ only for Salvation.)

Answ.

*Answ.* What is all this to *R. W.*'s. purpose, *That people should be Converted with the Apostles words, and leave out the power and Spirit of Christ, according to *G. F.*'s. words to *T. C.* ? And Roger, why do'st thou cry out against the *Romish Bloody Whore*, when thou and the *New-England-Spirits*, that thou Com mendest, are the same ? for , where did ever *Wickliff* and *Hus* *Hang* any, or *Cut off the Ears* of any, as your *N. England Professors* have done? And you that would have us punished, are you like *Virgin-Protestants*, who *thirst after the Blood of Christ for Salvation* ? what ! can you both *thirst after the Blood of Christ*, and *after the Blood of his people*, as the *New-England Priests* have done ?*

*R. W.* And thou say'it, *The Father of Spirits has stirred up some Witnesses in all Protestant-Nations, to Preach against Formal, National Conversions, and against the Formality and Prophaneness of the common Protestants.*

*Answ.* Then why art thou against *G. F.*'s. declaring against Conversions without the Spirit of Christ, and power of God, as he doth to *T. C.*? hast not thou all along been Contradicting thy self ? and fightest against that which thou here professest, like a *blind Man*, or one that doeth ? And wast not thou Bragging a little before of the Church in *New-England*? and now thou tell'it of the *Papists bragging*? and are not all these ( thou speakest of ) *Formal Conversions*, brought into the words without the Spirit and power ? for there is no true Conversion, nor Translation, but from Death to Life; and that is by the same power and Spirit of Christ, that the Apostles were in, and the Church in the Primitive Times.

*R. W.* And thou say'it : *The Formality and Prophaneness of the common Protestants ( all one in Life, and sometimes worse than the Papists ) &c.*

*Answ.* Roger, thou and the *New-England-Priests & Professors* may take it, and apply it at home, and see, if you can find a place of Repentance ; for yet you hate to be Reproved.—And as for the *One hundred-forty-four-thousand* spoken of in the Revel., that sung the New Song, &c. which no man could learn, &c. which were *Undefiled*, &c. which were *Redeemed from the Earth*, and which followed the Lamb, &c. is *R. W.* and the *New-England-Priests*, and our Opposites ( that he bringeth ) like unto these in the *Lamb's Spirit* ? no such matter : for if they were, they would not Persecute, *Imprison* us, & *Cut off our Ears* for *Visiting our Friends in the Prisons*, and not bowing the Knee, and the Hat, and saying *You* to them ; and Persecute us, because we could

not put in their mouths, and give them Maintenance. So, here they manifest, that they are of the Earth, and of the Bloody Whore that R. W. speaketh of : so, they are not of their Purity (which is spoken of in Revelations) neither in Life, nor Doctrine, nor Worship, nor Church, nor follow not the Lamb , who saith, Freely ye have Received, freely Give.

R. W. Thou say'st (after thou hast told a Story of the p. 19. } Jesuites) The Pharisees, who by Land and Sea sent forth their } Emissaries to make Converts to God, &c.

*Answ.* Is not this your own Work? seeing that G.F. saith, Th. Coll. hath thrown out the Spirit and power of Christ, which is to Regenerate and Convert; and say'st, That you can no more Convert by the Apostles Words, then the Pharisees without the Spirit of God, and Power of Christ, that the Apostles were in? and yet thou railest against G. F. for saying so. But hast not thou Contradicted thy self in saying, How the Pharisees Converted? when they in their Conversion opposed Christ the Light?

R. W. Thou say'st, That Christ sent forth his Messengers with Glad News of a New Bargain or Covenant of God with the Sons of men, viz. It pleased the God of Heaven not to be thrown out (as this Fox frantickly barks) &c.

*Answ.* Where doth G. F. say (if it be him thou meanest) That God did throw out his Apostles or Messengers with the New Covenant and Glad Tydings, which Christ sent forth? And hast not thou been barking against Papists and Pharisees, and Formal Professors Converts? and are not they brought into a Form of the Apostles words without the power? and into a Profession of Christ without the Possession of him, like you Priests and Professors of New-England? And G. F. saith; The true Conversion is by the power and Spirit of Christ, [which T. C. leaves out] and so, do't thou not see how thou Contradict'st thy self? for were these Virgins (thou speakest of) Converted with the Apostles words without the Spirit and power of Christ? Dare any of the New-England Priests or professors, or R. W. say, That you are sent out Immediately by Christ, as the Apostles were? nay, Priests will say, They have No Call to this work to go Freely: but they would find a Call to great Benefices.

R. W. And thou say'st: For slighting of this Pearl, of this Glad News or Gospel published by God to the world by Writing, or Preaching, Professing, Suffering, &c.

*Answ.* This is from a false Birth: for we slight not the writings of the

the *Gospel*, &c. nor the *Preaching*, *Professing* and *Sufferings* of the *Apostles*, but receive them with *Joy in the Spirit of God*, &c. But it is you that *sight* them, that do not *Obey* them, and *persecute* with *Tongue* and *Hand* them that do obey them.

*R. W.* And thou say'st: *It hath pleased his Infinite Justice to Plough the world with Popery, a Religion (a Bastard-Christianity) suited, &c.*

*Answ.* Look thou and the *New England-Priests* at home, and *shake hands* with them *Roger*: and let *New-England* read their *Laws*, and read thy Book and theirs, and see, if you have not *Ploughed* worse then they these late years.

*R. W.* And as for thy saying. (*A Bastard-Christianity*) suited (as the *Quakers* is) to *Rotten Nature*, and fit to carry the world after them, as *Mahomet* and the *Pope* have done.

*Answ.* Nay *Roger*, you in *New England* have the Weapons, as the *Pope* and *Mahomet* have in your *Rotten Nature*, your practice plainly declareth it. For the *Quakers* Weapons are Spiritual and not Carnal; and therefore thou do'st abuse them, though it doth not touch them.

*R. W.* And thou tells of *Two great Worders in the world* (pretending to be *Christ's Messengers to the Nations*) the *Jésuites* and the *Quakers*: their faces look divers, but they both carry Fire-brands in their Tails, to burn up the holy *Scripture*, all truly holy Christians, &c. and thou say'st, *We are like Absolom Beautiful, and fit to play Soul-Thieves, and steal the hearts, &c. from the true David, the Lord Jesus Christ.*

*Answ.* Thou might'st have kept a great part of this at home, for we do abhor thy Lyes. For whom have we wronged? or whom have we Burnt? except it be the *Fire* of God's Word that is Entered among you, and burneth your *Esaï* stuff. And as for Burning the *Scriptures*, we abhor thy words: and did'st not thou say, *The Papists Owned the Bible, and the Jews part of it?* and now thou say'st, *Thy Burn it?* how do'st thou Contradict thy self! But Gods Living Free *Messengers* we have been to *New England*, &c. but you have Spoyled our Goods, Banish'd, Whip'd and Martyred to death, and Burnt our Books, which quote a many good *Scriptures*. And as for *Absolom's Beauty*, you may look at home among your Whited Walls, and fair Out-side Professors: but they begin to look black with your Murdering *Laws*. And it's thy own Spirit's work to draw Souls from the Lord Jesus Christ with thy Lyes, as the Old Serpent drew Adam and Eve from God's Teaching: and you exceed *Samians Foxes*, that carried Fire-brands in their Tails, for you have Carried them in your Hands,

Hands, by which you have Branded the people of God. And we do Esteem the Scriptures, and the Practice of them better then you.

R. W. And thou say'it : They are fortified with the Faces of Men, and the Hair of Women, like the Locusts , Rev. 9. such Pretences, and such Illuminations, and Appearances, and Assurances, and Confidences, and Feelings of Experiences, &c. that it is God's Infinite Power and Wisdom, &c. to preserve the Scriptures a Standing Record, of what the first Messengers and Churches, and first Doctrine, and first Christians were ; or else the world would fall down and adore Images, &c.

Answ. It is by the Lord's Power and Wisdom, that the Scripture hath been preserved ; yet we see such that have the Scriptures, and fall down to Images, and others to the Imaginations of their own hearts, that are not in the Spirit, that gave them forth. And as for those Locusts, that came out of the smoak of the Bottomless-pit, let R. Williams and the New-England Professors keep that at home, & apply it and their Experiences at home : but as for the people called Quakers, it is that, which the Lord has wrought in them by his Spirit, and opened to them by believing in the Light ; that so they are become Children of the Light, which you were and are Strangers to, and hate. And God hath Sealed us, and set his Mark in our Fore-heads : but your Mark is easily seen to be of the Beast's, that maketh War with the Saints. And did Abraham, and Isaac, and Jacob fall down to Images, before Scripture was written ? for, as the Apostle saith, None can call Jesus Lord, but by the Holy-Ghost : and though some people have the Scriptures, yet they fall down to Images. But it is the Holy-Ghost, that brings them to fall down to God, and bow to Jesus their Lord, that leads them into all the Truth of the Scriptures, that brought the Prophets and Apostles to testify against them that Bowed to Images ; yea, though they had the Scriptures, as in the days of Jeremiah, and Ezekiel, and other Prophets. And our Experiences and Assurances are of the Lords Christ.

R. W. And thou say'it : Thou knowest, the Counsels of the Father of Lights are very deep ; yea, the Revelation needs a Revelation, and the Prophets, and Canticles, and Daniel, &c.

Answ. And thou confessest, this must be by the Spirit of God, &c. and in this thou confounds thy self, who hast been railing against G. F. and the Quakers, who saith : T. C. hath left out the power and Spirit of God to Regenerate and Convert, and that the Scriptures cannot do this without the Spirit or power of Christ ; and that it is the Spirit, that doth Convert both Jews and Gentiles to God : and this is the Qua-

*Quakers principle, according to Christs words; I will send you the Spirit of Truth, that will lead you into all Truth: as you may see in John. And so it is all this while, thou hast been Confounding thy self, and Beating the Air.*

*R. W. And whereas thou speakest, How that Jews and Gentiles must yet enquire with Tears of Blood after the Blood p. 20. of a Saviour: sure they shall not awake out of their pits of Rot- tenness without some Means and Messengers, &c.*

*Answ. And yet these have the Scriptures, and are not Converted: and yet thou railest against G. F. because he saith, They cannot be Converted and Regenerated by the words of the Apostles, but by the power and Spirit of God; and because that G. F. saith, That I. K. in saying [The Scripture is the Means] he throweth out Christ and God, the Author and Giver of Faith (as pag. 9). Yet now R. W. saith, There must be a Messenger from Heaven to awaken Jews and Gentiles; surely, this must be a Spiritual Messenger then: and here he Contradicts himself, and throweth down all his Railing stuff against G. F. as afore-mentioned. And yet There is no Voice and Motion to be heard of Spiritual things within?*

*R. W. And thou say'st: Surely, there shall be no other Words in their Mouths, then what were in the Mouths of the first Messengers, and according to Christs prayer, &c.*

*Answ. We answer, Nay; The very same Word and Words, both in thy and your Mouths, when you are Converted (if ever you be Converted) which now thou hast a Form of without the power; and Holdest the Truth in the Unrighteousness: and so that in John 17. and Isa. 59. and Act. 26. we own. And the Apostles which Preached Christ Jesus, said no other Words, then what Moses and the Prophets fore-told, Act. 26. That Jesus Christ should come according to the Prophets: and He is come, and hath given us an Understanding, and we are in him.*

*R. W. And thou say'st: Therefore Fox and his Foxians, that tell us, They have all by the Spirit, and need no Record, are Thieves and Robbers, whom Moses and the Prophets, &c. and the Apostles abhorred to think of.*

*Answ. Moses and the Prophets were led by the Spirit of God, and saw Christ, who fulfilled the Scriptures of the Prophets, &c. and the Apostle said: No man knew the things of God, but by the Spirit of God: are not the Scriptures the Things of God? And why do'st thou belie G. F. and the Quakers (if it be them thou meanest) and say'st, that they*

they say, They need no Record? which is false: for There are Three, that bear Record in Earth, and Three, that bear Record in Heaven, which they have need of. And there is a Record of the Son of God, and there is a Record of John concerning Christ: John bore Record, saying, I saw the Spirit descending from Heaven upon Christ, Joh. 1, 32, 34. and the Father bore Record of the Son, Joh. 8. and God is the Record of his people, Phil. 8. Joh. 1, 5, 7. And there is a Record of the Old and New Testament, which we have the Comfort of: for we never read, that either Moses, the Prophets or Apostles did abhor the Spirit of God to be their Leader, and call them Thieves and Robbers: but those are Thieves and Robbers that do not hear the Voice of Christ, but climb up another way to know the Scriptures, then by the Light and Spirit of Christ.

R. W. And thou bringest I. Deacon, who saith [The Enjoyment of Immortality is not, till they have put off this body : G F.'s Fol. pag. 40.] And G. F. Answereth, That [Immortality was brought to Light through the Gospel, and the Word of God: and Christ was in them, and was not that Immortal? And the Apostle saith: -- Christ Jesus, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel, 2 Tim. 1. 10.]

R. W. (Upon G. F.'s words) saith: That G. F. affirmeth an Immortality (that is, A Not-dying of the Soul and Body.)

Answ. Now, let the Reader see, if he have not abused G. F.'s words? and whether he saith any such thing, or no? for Christ saith: They cannot kill the Soul, though they may kill the Body. Yet R.W. saith again, that the Quakers and others say, All flesh is grass (speaking of the body) and yet he saith, that G. F. affirmeth, The Body cannot dye: what Contradictions are these R. W?

R. W. And whereas thou say'st: As for the Body, the Quakers say, When the Soul is gone into God (yea, the Soul of Judas, as well as the Soul of Peter, as some of them say,) &c.

Answ. But what some of them are, thou hast not quoted; though over and over thou maliciously speakest this in thy Book. Neither do I believe, that ever thou heard any of them say so (may be, some Ranters said so, which he Fathereth upon the Quakers,) for if thou had'st, thou would'st have quoted the Book, or have named their Names, as thou hast done G. F.'s. and belyest his words: therefore we have good ground to believe thou wrongest others. And thou usest many words to no purpose, about that what others say.

R. W.

R. W. And thou say'st : — What-ever these Foxians bring  
tightly fancy of no distinction between God and themselves, } p. 21.  
their Light and his, &c.

Answ. This is a False Charge. For we make a Distinction betwixt  
God and our selves ; for by his Gospel and Power Life and Immorta-  
lity is brought to Light in us, by which we see over the Devil, that  
hath darkned us : so, In the Light of Christ we see Light.

R. W. And thou confessest, That Christ hath brought Life and Im-  
mortality to Light through the Gospel [In this thou contradictest I. D.  
the Priest] and say'st, But this is but the joyful Condition of the Souls  
and Bodies of the Godly, their Souls and Bodies raised up with Jesus to a  
spiritual holy Life in this world, and the Souls going to Jesus, and their  
Bodies sleeping in Jesus, &c.

Answ. Here thou hast made a pretty good Confession in words, if  
thou knewest what thou say'st. But how do'st thou mean, when thou  
say'st, The Body sleepeth in Jesus ; and yet, It turneth to Rotteness ?  
doth that which sleepeth in Jesus, Rot ? And the Apostle saith : Thou  
Fool, that which thou sowest, is not quickned, except it dye : and that  
which thou sowest, thou sowest not that Body, which shall be, &c. but  
God giveth it a Body, as it pleaseth him, 1 Corinth 15. Thou con-  
fessest, That Life and Immortality is brought to Light through the Gospel,  
and because G. F. saith so, thou say'st, He affirms an Immortality,  
that is, a Not-dying of the Soul and Body : The Soul is Immortal ;  
but G. F. doth not speak of the Body there.

R. W. saith : As to this Immortality of G. F. all that can be  
known of his mind, is H. Nichol's and the Nicolaitans mad fictions and  
fancies of their becoming God and Christ.

Answ. Reader, see, if there be any such words in G. F.'s Answer  
to I. D. that he should number us with the Nicolaitans mad fictions  
and fancies, as he calleth it ; he had had better to have kept it at  
home, if this be his Charity. And this Love, that he hath to some of  
us, is not like the Love, that David had to Absalom, but more like A-  
hitophel's, (which thou speakest of) who neither Loved David nor  
Christ Jesus ; this Spirit of thine cannot in Sincerity, that hath spoken  
so Evil of God's people.

R. W. And thou say'st : I fear, instead of their fancied Im-  
mortality before the Grave, they will meet with a dreadful Mor-  
tality, or Death of Soul and Body to all Eternity.

Answ. This thou fearest not for good, as thy words do manifest  
G g in

Here R.W. con- } in thy 119. page. But do'st thou not say before,  
fesseth Immorta- } That the Souls of the Godly, going to Christ Je-  
lity in this Life; } sus, &c. and now do'st thou fear, the Souls of the  
and yet he deny- } People of God, called Quakers, shall meet with a  
eth it unto us. } Dreadful Mortality, or Death of Soul and Body to  
Eternity? It's like thou would'st have it so: but  
we tell thee, and all our Envious Persecutors with tongue and hand,  
That Christ hath brought Life and Immortality to Light through the  
Gospel; and our Souls rejoice in him, and can magnifie God our  
Saviour, blessed be his Name for ever, Hallelujah! But Roger Willi-  
ams, take heed, that which thou fearest of the Quakers, come not  
upon thyself; for it will be much, if it do not, for thou wilt find  
Misery, before thou dye, for thy hard speeches against God's People.

R.W. And thou bring'st I.M. which saith [The wise Heathen-  
Philosophers had a greater measure of Light in them (which is the first  
Adam) then I can think, any man hath now.]

And G.F. Answereth [Which sheweth, that he knoweth no-  
thing of Christ, the Second Adam, the Quickning Spirit. He know-  
eth no New Creature; for they, who are in Christ, are New Cre-  
atures: nor None of Christ the Covenant of God, of Light, of Life,  
of Peace, who was Glorified with the Father, before the world began;  
which is beyond the first Adam: and hath shut himself forth, not to be  
as high as his Heathen-Philosophers. And many witness Christ In  
them, in this Age, as in the days of the Apostles; which is above  
the Heathen-Philosophers.]

And R.W. replyeth to G.F. and saith: It pleased God (in all Ages)  
to stir up the spirits of some Men (as the Philosophers amongst the  
Greeks, &c.) to improve that Excellent Light of Reason &c. above o-  
ther men.

Answe. What is this to the Light of Christ, in Opposition to the  
Second Adam in this Age?

R.W. And thou say'st, The Question then followeth: If  
this Light of Knowledge were Christ, as God, and King, and  
Mediator, why is it, that None of these Excellent men knew  
Nothing of God, nor Christ, nor Spirit, &c. but only of the first Cre-  
ation? Can such a Court be kept, a Palace furnished, and such Royal  
and Heavenly Guests be Entertained, and no body know any thing of  
it? &c.

Answe. What are all these words to the purpose, but that thou  
grantest I.M.'s Argument, That the Wise Heathen-Philosophers had a  
greater

greater Light (which is the first Adam) then you, or any man can have by the Second Adam? if not, why doſt thou Oppoſe G. F? And thou confeſſeft, that All Jeruſalem was moved, and on an uproar, when Christ was born, or came to Jeruſalem: and doth not the Apostle bid the Saints, Beware of Philoſophy, &c. And the Apostle ſaith alſo: Certain of your Poets have ſaid, that we are of his Off-ſpring (to wit, God's) and Act. 17. Then certain Philoſophers of the Epicureans, and of the Stoicks encountered with Paul, and ſome ſaid; What will this Babler ſay? and others ſaid, He ſeemeth to be a Setter forth of ſtrange Gods, because he preached Christ Jesus and his Ruiſſection: Now, if R. W. and I. M. have no more Knowledge of Christ, then theſe Philoſophers, &c. in their Light of their Carnal Reaſoning, (which was Darkneſſe to the Light of Christ) they may give over talking of Christ. And theſe knew not God, nor Christ as King and Me- diator, which is known by his own Light: and ſuch Philoſophers or others, if they did Know God or Christ, it was by his own Light. For that which G. F. doth affirm, is true, as concerning of Christ and their Knowledge in the New-Covenant: and Christ Enlighteneth every man, that cometh into the world, as he is the Word, God. And the Spirit of man being the Candle of the Lord, he Enlighteneth their Spirit, their Candle, by which they might ſee him, as he is: and as Christ ſaith, No man knoweth the Father, but the Son, and he to whom the Son Revealeth him, &c.

R. W. Thou ſayſt: The utmoſt Reaſon of theſe Excellent Men (to wit, the Philoſophers) it is known I ſay, that the Activity of the hi-gh-est Reaſon in this world falleth ſhort in two grand particulars. (And thou ſayſt) 1. As to the Creatures: for ſome of them muſt needs fall ſhort, when Plato granted a Creation, and a kind of Father, Son, and Holy Spirit in the Creation of it. Aristotle pretendeth to ſee further then Plato and all his Arguments, and Aſſerteth, The World to have no Beginning nor Ending.

Anſw. What muſt we Infer from this, but that thou ſettelſt up the Knowledge of the Philoſophers above thy own and others, and main- tainefſt I. M.'s Principles and his Doctrine [That the wiſe Heathen- Philoſophers had a greater meaſure of Light in them, (which is the first Adam) then I can think any man hath now, ſaith I. M.] And are not theſe Philoſophers contrary to Moſes in Genesis, who ſaid, In the Beginning God Created the Heavens and the Earth? and thy Philoſophers, that thou bringeft, ſay, That the World had No Beginning nor Ending, &c. and doth not this oppoſe Christ's words? and 2 Tim. 9. Be-

fore the World began? and Tit. 1, 2. Before the World began? And Christ saith, *The Harvest is the End of the World*, Math. 13, 39, 40. Math. 24, 21. Since the World began. Now, let R.W. and the Philosophers read these Scriptures, and see what work they are making about their great Knowledge? but if any of them did know the Father, and the Son, and the Holy Spirit, they knew it by the Spirit, and had it by Revelation, as some of the Heathen had: but it's very like, that Many of the Heathen-Philosophers had more knowledge in the Creation, than R. Williams. —— And then thou goest on & tellst what the Philosophers say of the Sun, and of the Globe, &c. but we tell thee, the Scriptures are a better Book, than their Books concerning God and his Son, and his Creation.

R.W. And that which Paul speaketh, Rom. 1. thou say'st, *That by the Creation some come to know, there is an Eternal Power and God-head*: and thou say'st, that Paul tells us, the World by wisdom knew not God, which must be Expounded (or else swallow a Contradiction, as the Quakers quife is), &c.

Answ. Thou can't hardly speak without Railing. For these Scriptures (1 Cor. 1. and Rom. 1.) need no Expounding; for they are plain, as they speak: for its true, *That the world by their wisdom knew not God*. Some knew the Eternal Power and God-head: for the Apostle faith, *Because that which may be known of God, is manifest in them*; for God hath shewed it unto them; though they glorified not God, &c: so with This of God in them, which God had shewed unto them, they knew Him, and his God head and his Creation, Rom. 1, 19, 20. So, the Quife thou may'it apply to thy self, who hast left out That of God, which he hath shewed unto people, who was their Teacher. Are these the wise Philosophers of R. W. and I. M. that have more Light then any man now, that say, *The world hath No Beginning nor Ending?* and is this your Court and Palace furnished with such Heavenly guests? &c. but to know God and Jesus Christ, that he hath sent, is Eternal Life. And then thou confessest, *That a Natural man cannot perceive the things of God*; and yet, *The Philosophers had a greater measure of Light, then any man now?*

R.W. And thou say'st, *Tet this Foolish man maketh every mans heart in the world a Court of Heaven, a thing which all men may abhor to think of*: and yet thou confessest, *That there is that of God in the Children of Disobedience and Reprobates.* (Appen. p. 5.)

Answ. But let the Reader see, if there be any such words in G. I's Answer to I. M. as, *The Court of Heaven is in every mans heart?* But

for all R. W's. Railing, we cannot deny Christ's Doctrine, who said, *The Kingdom of Heaven was in the Pharisees: and Christ enlighteneth every man, that cometh into the world,* Joh. 1. And it's very like, thou do'it Abhor to hear or think of this, whose Foolish heart is darkzed, and thy Wisdom is Enmity, hating God himself, as the Scripture concludes, which thou mayst apply to thy self. Yet we believe, Christ hath enlightened thee, which will to be the Condemnation of them that hate it.

R. W. Thou say'it : Moses built the Tabernacle, and Noah the Ark, and Solomon the Temple, &c. which thou confessest, were the gifts of God to them. Then thou callest them the Excellent gifts of Nature, that reach not Heavenly and Spiritual things, and say'it, *What are all these to the Enlightning of my soul with my Natural, Undone and Darned Condition? to a sight of Sin as Sin?* &c.

*Answ.* Noah by Faith builded the Ark (as in Hebrews) and Moses saw Christ the great Prophet; and God spake to Solomon and David, who saw Christ, and called him Lord: and if thou do'it confess, that this was a Knowledge beyond the Heathen-Philosophers, yea, and such as said, *The world had neither Beginning nor Ending*, then thou hast overthrown thy own words, which thou haft been opposing G. F. withall. And was it by a Natural gift, that Noah built the Ark, and Moses the Tabernacle, and Solomon the Temple? was it not by the Faith and Command of God? were these done with Natural parts and good Education, as thou speakest of? how dark art thou in the Scripture! — And the Temple, and the Ark, &c. were Figures of the things of the Law, which Christ is the substance of, who enlightneth every man, that cometh into the world: and thou art as dark about Christ, that enlightneth every one that cometh into the world, as thou art about the Temple, who callest them Excellent Natural gifts in Noah, Moses and Solomon.

R. W. And thou goest on, and say'it, *What are these to a sight of my utter Inability to pay (or all the Creation for me) one farthing to God's Justice,* &c?

*Answ.* It's Christ, that ha'nt shed his Blood, and Tasted Death for all men, and Enlightens all men; and he is above the Heathen-Philosophers in the first Adam: and so, all must believe in him the Light, (who hath enlightened them) for Life and Salvation. And many more slighting words there are in thy pretended Answer, which are not worth mentioning. And how do'it thou Magnifie the Gifts of God to many, whom thou say'it, neither thou nor G. F. is worthy to hold

hold the Candle to; when thou art setting up the Wisdom of the Heathen Philosophers, with the Light in them (which is the first Adam) above, then any man hath now (as I. M. thinketh)? And what is this to know Christ and the New Creature, and he the Quickning Spirit, and the New-Covenant? for they that Magnifie Christ, will do as John did, Bear witness to Christ, who enlightens every man that cometh into the world.

R. W. And thou say'st: Who knoweth not, how full the world is of Admirable men and women, that are not Christians? and yet what a base Esteem hath this proud Spirit of all men, yea, of all Christians too, that dance not after his foolish pipe, &c.

Answ. Here thou abusest G. F. and the Quakers again (if it be them thou meanest) who hold forth the Universal Love of God to all Man-kind through Christ Jesus, who shed his Blood and dyed for all, and enlightens all, and his Grace hath appeared to all: and we exhort them to Believe in the Light, that they may become Children of the Light. And the Grace of God will teach them, and bring their Salvation, if they do not turn it unto Wantonness: and do'st thou call this sound Doctrine Foolish Pipe?

R. W. And whereas thou bringest I. M.'s words [The Prophets are more certain, than any other Revelation.] And G. F. Answers p. 24. { "Was not the Son of God Revealed? &c. and did not he "Come in the Volumn of the Book to do the will of God? and so "they that had the Prophets and the Law (to wit, the Jews) knew not "the Son, &c.] And R. W. Answereth and saith, To pass by G. F.'s Un-English and Non-sense, &c.

Answ. It's like, this may be Non-sense to him, though there may be some fault in the Printer; but Charity would have past this by, as I have often done in R. W.'s. Book.

R. W. And thou say'st, that G. F. knoweth not, that the Question is not here, whether Christ be the End of the Law and the Prophets? &c. and whether Christ was not more Revealed at his coming? &c: but whether the Written Word of the Prophets, of which Peter speakeh; be not a more sure word of Command and Comfort to us, then any now to be expected? &c.

Answ. I. M. says, The Prophets are more certain, then any other Revelation; and what is this to R. W.'s. Questions? And I say, Christ being revealed, which is the End of the Prophets and the Law. &c. He is a More and a Certain Revelation, &c. for he is the Salvation and the Foundation that the Law Typed forth, and the Prophets Prophesied of

of; for he is the Substance. For many may have the Law and the Prophets in words, as the Jews had, and not receive the great Revelation of Christ Jesus: and many have the New Testament of the Apostles and Christ; but Christ says plainly, *None knoweth the Father, but the Son, and to whom he revealeth him*, though they may have the Prophets, like Jews, and know him not.---But thou say'st: But whether the Written words of the Prophets, of which Peter speaketh, be not a more sure word of Command and Comfort to us, then any now can be expected? What is this to the Revelation of the Son of God? And thou wrongest Peter's words; for Peter faith also: *We have a more sure word of Prophecy, (not of the Prophets, as thou hast thrust in) whereunto you do well, that you take heed unto, as unto a Light that shineth in a dark place, until the day dawn, and the day Star arise in your hearts.* And is this Sure word of the Prophets of Command and Comfort to you, more then any can be expected? what! do'st thou not own Christ the End of the Prophets, a greater Comfort and a Revelation then the Prophets, who is the Foundation of the Prophets and Apostles? But what dark place is this, that the Light shineth in, that people must take heed unto, until the day dawn, and the day Star arise in their hearts? for we say, that all the Prophets of God did fore-tell of Christ, which the Apostles and Peter preached, Christ the Fulfilling of them, praised be his Name for ever!

R.W. And thou say'st, *That God called his Mind his Word, his works his Word, his writings his Word, and his Providence of Mercy and Judgment his Word in a way of Condescension to our Capacity, &c.* And this thou comparest with Rulers and Masters of Ships word, &c. or Records and Deeds with Hands and Seals, &c. And then thou say'st, *The word of God in the mouths of the Prophets, written for after-generations, &c.* and then thou tellest, *that the Jews have their Talmud, and The Turks their Alcoran, and the Pope his Decretals, and the Protestants the Written Word or Scriptures.*

Answ. Thou hast made many Words here, if God's Work (his Creation, &c.) be his Word, and if Scriptures (which signifieth Writings) be his Word: and thou confessest, the Word was in the Prophets; which is true, none oppofeth that. But the Scriptures of Truth are called the Words of God (as Exod. 20. and in the Revelations) and Christ calleth them Words, Joh. 5. 47. *And if any man bear my Words, Job. 12, 47, 48. 14, 23.---John 15, 7. My Words abide in you. Jer. 5, 14. I will make my Words in thy mouth fire. Isa. 51, 16. I will put my Words in thy mouth. And Job. 42, 7. After the Lord had spoken*

ken all these Words. So here you may see, they are called the Words of the Lord; and Christ's Name is called the Word of God. Now the Apostle saith, Through Faith we understand, that the worlds were framed by the Word of God; but where doth R. W. prove, that God's Works are called his Word? he hath given no Scripture for this. And why do the School-Masters make Books for Children, and tell them, that Scriptures signifies Writings (as in the English School-Master, and other Books)? and you say, They are the Word, and give them the Title, that belongeth to Christ: and why cannot you give them the Title, that the Holy Men of God gave to them, which gave them forth, who called them the Holy Scriptures of Truth? And thou needest not tell us, What the Pope, and the Jews and the Turk have: and the Jews had the Scriptures of Moses and the Prophets, but would not receive Christ the Word.

R. W. And thou tellest of a written Pardon, sealed with a broad Seal of a King or State, and say'st; What a fancy is it p. 25. } for a Condemned wretch first to hearken to a Pardon within, to a King within, a Writing within, a Seal within, and to slight the true Pardon in the King's way to be Conveyed from without to the Mind and Spirit within? and to lose his pardon and deliverance, as thousands of poor cheated souls must do.

Answ. The King's written Pardon to Condemned men setteth them free, but the Written in Scripture doth not set men free, nor Pardoneth mens Sins and Trespasses: but it is Christ, that dyed for their sins, and shed his Blood for them; and this the Scriptures testify of, that he hath purchased them with his Blood, and he is the Offering for Sin. And if the written Scripture be the Pardon of Sin of the Condemned World, as the King's written Pardon is for Condemned persons, then all that have the Scripture, have their Pardon by thy meaning: but pag. 64. thou say'st, The Scriptures avail nothing, without the Spirit of God set it home upon us; so here thou contradicst thy self. And Christ saith, Search the Scriptures, for they testify of me, and in them you think to have Eternal Life, but you will not come to me, that you might have Life. So the Life is in Christ, and he that hath Christ, hath Life; and they that have not him, have not Life: and they that have not the Spirit of Christ, are none of his, though they may have the Scriptures. And they who had their Garments made white, it was by the Blood of the Lamb, and not by written Pardons: and they that are the true Believers in Christ the Light, and are in the New Covenant, as Heb. 8. he blotteth out their Sins and Trespasses, in whom

whom God writeth his Law in their hearts. And 1 Cor. 15, 3. Christ dyed for our Sins according to the Scripture: so it is not a written Pardon, though the Scriptures declare this. And Christ dyed for the Ungodly, Rom. 5, 6. Christ dyed for us, 1 Thes. 5, 10: So he it is that Pardoneth. And the Apostle said, This is a faithful saying, and worthy of all Acceptation, that Christ Jesus came into the world to save Sinners, of whom I am chief, 1 Tim. 1, 15. so it is God and Christ, that doth Pardon and Forgive Sin, Col. 2, 13, and Luk. 5, 20: and they that witness this, their Sins are forgiven them. For the true Believers are Sealed with the Spirit of God (and the Spirit of God is within) and hear the Voyce of Christ their Shepherd, Thy sins are forgiven thee; and so have their Testimony of pardon within: and so come to be built upon Christ the Rock and Foundation. So it is one thing to have the Writings, and another thing to have the Seal of the Spirit of Christ, as they had that gave forth the Scriptures: and they that are Sealed with it, have the comfort of God and Christ, and the comfort of the Scriptures, &c.

R. W. And thou bring'st R. H. which faith [It is against the Light of Nature for Women to preach, &c.] And G. F. Answers R. H. and faith [Contrary to the Apostle's Doctrine, & the mind of God and the Prophets, who said, God would pour out of his Spirit upon All Flesh, and his Sons and Daughters should prophesie. So that he is a Limiter of the Holy One, & a Quencher of the Spirit, & in Darkness: and this is above the Light of Nature.] And R. W. Replyeth and faith, What is the Light of Nature, but that Light, in which every man cometh into the world with (as the Quakers speak) which differeth from the Light of Beasts, &c.

Answ. What is this to G. F.'s. Answer? for G. F. and the People of God in Scorn called Quakers (which thou in Scorn callest Foxians) do not say, That the true Light, which is the Life in the Word, which enlighteneth every man that cometh into the world (which is a Light to be revealed to the Gentiles, as Simon speaketh) is a Natural Light, or Light of Nature. For this is the Super-Natural and Light from Heaven, which John speaketh of in the Scripture; and as God said, I will give him for a Covenant, and a Light to the Gentiles, and he shall be my Salvation to the ends of the Earth: and where doth John or the Apostles call the true Light (which is Life in the Word, which Lighteth every man that cometh into the world) a Natural Light or Light of Nature? And then thou goest on, and tellst a great Tale of the Natural Light in man, which is nothing to the purpose to G. F.'s. Answer.

R. W. And then thou say'st : It's true, that in Religious and  
 P. 26. Christian matters there is no respect of persons with God, as of  
 man before the woman : otherwise then to Order Natural and  
 Civil. And thou say'st : It's true, the Wisdom of God preferreth some  
 Women before thousands of men, &c. as Lady Jane and Q. Elizabeth,  
 &c. And (thou say'st) Christ appearing to Mary Magdalen, and other  
 Women, and sending them to carry the first Tydings of his Resurrection  
 to his Apostles, &c. and Mirjam and Huldah, &c. Prophecying before  
 Christ's coming : and at his coming (according to Joels Prophecy) his  
 Spirit on his Daughters as well as his Sons, &c. & yet this favour of God  
 towards Women destroyeth not the Order, which the God of Order or  
 Nature hath set in those Bounds, Limits and Distinctions between Male  
 and Female, &c. Though the Holy Scripture were silent, yet Reason  
 and Experience tells us, that the Woman is the weaker Vessel, that she  
 is more fitted to keep and order her House, &c. And the Lord hath given  
 a Covering of longer hair to Women, as a sign of covering Modesty and  
 Basifulness, Silence and Retiredness, and therefore not so fitted for  
 Manly Actions and Employments.

Answ. Here doth not R. W. contradict himself? Though the Apostle doth say, That the Woman is the weaker Vessel ; and it is so known : yet is not Christ and his Spirit as strong in the Female, as he  
 is in the Male ? For thou say'st, There is no respect of persons with  
 God, as the Man before the Woman ; and God preferreth some Wo-  
 men before thousands of Men, as Lady Jane and Q. Elizabeth, and  
 Deborah : and yet thou say'st, Women are not so fitted for Manly  
 Actions and Employments ; These were Manly Actions, and Godly  
 of Q. Elizabeth and Deborah, &c. And then thou say'st, She being  
 the weaker Vessel, she is more fit to keep and order her House and Chil-  
 dren, &c. in Silence and Retirednes, &c. but in this thou confound-  
 est thy self ; for these were Fitted with Manly Actions : and Mary  
 Magdalen, and other Women that first declared the Tydings of the Re-  
 surrection of Christ to his Apostles, those were Godly Actions. Nei-  
 ther was Mirjam and Huldah forbidden in the time of the Prophets,  
 nor Philip's four Daughters in the time of the Gospel ; neither did any  
 say to them (as R. H. doth) It was against the Light of Nature for  
 Women to Preach. And the Spirit of God, by which these Famous  
 Women were led then and now, doth keep Gods Order and Distin*cti*-  
 on in the Sex of Male and Female ; and they know a time to speak,  
 and a time to be silent : and it teacheth them Modesty, and to know  
 the Fruits of the good Spirit, which leadeth them to Prophecy.

R. W.

R. W. And thou say'st, Therefore, because of Joels Prophecy; or because we must not limit or quench the Spirit; as G. F. saith, there is no ground in Gods ordinary course of Nature to permit Women to pretend to be Apostles and Messengers to the Nations, or Preachers and Teachers in the publick Assemblies.

Answ. And Reader see, if he hath not abused G. F.'s. words, who bringeth the Apostle's, and the Holy Mens Doctrine. I say, All those that Quench the Spirit, and hate the Light of Christ, and have the Form of Godliness, and deny the power, they are to be turned away from; they are not Fit to preach neither in Nations, nor in publick Assemblies: but those that are led by the Spirit of God, Male or Female, are not to be Limited and Quenched. —— And were not Mirjam and Hulda Prophets in the Assembly? and to whom did Philip's four Daughters Prophesie? and did not Mary Magdalen Preach Christs Resurrection to the Assembly of the Apostles. And the Apostle saith, Every Woman that Prayeth and Prophesieth with her head Covered, &c: where did these Women Prophesie and Pray, if not in the Assemblies of the Corinthians? 1 Cor. 11. And yet R. W. (in his 140. page) justifieth a Baptist-Woman (the being his Brother's Wife) her Loud speaking or Preaching in the Assembly at Newport at the End of the Dispute, she saying; R. W.'s. words shall judge you at the Last day. So he Contradicteth himself.

R. W. And thou say'it: Because we find no such Commission (to wit, Women-Messengers and Speakers in Assemblies) given by Christ Jesus, or any such practice amongst the first Believers.

Answ. What! No such Commission given by Christ? had not Mary Magdalen and other women Commission? and such as Prophesied? as 1 Cor. 11: and Phebe, a Servant to the Church? and Priscilla? do'st thou not Contradict thy self here again? And thou say'dst before, A Woman was not so fit for Manly Actions; and yet thou bringest Lady Jane & Q. Elizabeth whose Actions were Manly & Godly; and do'st thou not Contradict thy self here again? for thou do'st not make a Distinction of Women here in this Head.

R. W. Thou say'st, The Lord hath set a preventer, &c. with the Reasons to the Corinthians, and to Timothy to Answer those Scriptures with a flame, viz. That Eve the Transgressor, and Women that be Tatlers, are forbidden, and the Woman Jezabel, &c. And, p. 27. why may not Women be Lord Mayors, and Bayliffs, and Sheriffs, &c. and Generals and Commanders, &c.

Answ. What is this to the purpose? because Eve the Transgressor, and Tatling women and Jezabel are forbidden to Teach, doth the

Apostle forbids Sons and Daughters to Prophecy? doth not the Apostle Preach to the Jews of Sons and Daughters Propheſyng, which was the practice among the true Believers, though not among you? And doſt not thou ſay, There is no Reſpect of persons with God, as of man before a woman; and yet thou ſayſt, The Lord hath ſet a Preventer to prevent the Women of ſuch unnatural boldneſs? and Eve in Transgression, and Tatting Women and Jeſabel, that diſobey the Lord, ſuch are Forbiſſen; for, are they like to exercise the Office of the Spirit of Propheticie? — And Women-Mayors, and Bayliffs, and Sheriff's (as thou Scoffingly bringſt) what is this to Sons and Daughters Propheſyng? for thou dareſt not ſay, but that Deborah and Q. Elizabeth were Commanders and Rulers, which the Lord called them to: which is not very common to Women. And R. W. why had thy Sister, ſuch Unnatural boldneſs to Preach ſo loud, and paſs ſuch a Sentence without thy Reprooſ at the end of the Dispute at Newport? which Unnatural Boldneſs thou haſt juſtified, and put her in Print:

R. W. And thou ſayſt: That Reaſon, that the Spirit giveth to the Corinthians for the Vailing of Women in publick Assemblies, maketh much more for their Vailing and Silence in matter of Propheſyng and Praying, &c.

Anſw. The Apostle faſh no ſuch thing, (1 Cor. 11.) that women ſhould be ſilent either in Praying or Propheſyng, but he ſheweth them, how that they were to Pray and Propheſie Covered: and therefore thou wrongeſt the Apostle and the Scripture in ſaying, It maketh much more for their Vailing and Silence in matters of Prophecy, and Preaching and Praying. For the Apostle there maketh a diſtinction of men and women exercising their gifts, and the Man praying Uncovered, and the woman praying Covered: he giveth the Reaſon, and explaineth it himſelf to him that hath an Ear.

R. W. And thou telleſt the world a Story of Two Maries, that came from London, and bid thee Repent, and Hearken to the Light within, &c. And thou askeft them the ground of their Travel and Employment; and they alledged Joels Prophecy, &c. And thou ſayſt, These Women animated the Sea-men to Fight, and Propheſyed, that an hair of their head ſhould not perish; and then thou ſayſt, They were ſlain, and Tydings came on this whole matter, &c.

Anſw. But R. W. who told thee this Story? for their Names thou haſt not declared to the World. And if Two Maries did bid R. W. Repent, and hearken to the Light of Christ within him, he standeth in need enough of it; for had he Repented, and come to the Light of Christ, he would have been out of this Evil work. And as for his ſay-

saying, the two Marys told him the ground of their Travel, they alledged was Joels Prophecie: and this is like unto that, They Animating the Sea-men to fight, &c. but these are Scolding words, which do not become an Old Man, much less a Christian, to tell such Stories to the world.

R. W. And then thou say'st; In some extraordinary Case, as in Abraham's Case with Isaac, &c. but we must not tempt God. But if God hath poured out his gifts of Knowledge and Utterance upon some women more then others, they have three large Fields to walk in mentioned in the Scripture, (viz.) Of their Instructing their Children. (2.) As occasion justly calleth them from home, of Instructing other women, especially the Younger. (3.) Of confessing boldly the Name of Christ, when he suffereth Tyrants to bring persecution on them.

A. I. w. Are these the Large Fields the Scriptures mention for Sons and Daughters Prophefying? and must it be the Occasion, and not the Spirit, to cause the Elder women to Instruct the Younger, as Occasion calls them from home? and is it not their Duty? and do'st thou make this a Comparison with Abraham in the Case of Isaac, as thou say'st? surely no; for it is the Duty of all Christian Women in their Families, To instruct their Children. But what is this to Daughters Prophefying? for did not Priscilla Instruct Apollo as well as Aquila? and doth not the Apostle speak of Women that Laboured with him in the Gospel? (Phil. 4.) and were these only their Families, or as occasion justly called them from home? Did Mary Magdalen and other Women preach Christ's Resurrection, As occasion called them from home, or as Christ sent them? and did not they confess and preach Christ at other times, as well as in times of Persecution? and all true Christian Believers; that Believe in the heart, with the mouth they will make Confession unto Salvation, Rom. 10.

R. W. And thou bringest T. H. that saith [The Sight of the God-head without Faith in Christ, is the foundation of all false Worships.] And G. F. Answers to T. H. [Can any see the God-head, or have a sight of the God-head, and not see Christ, and have Faith in Christ? and who hath Faith in Christ; do not they see the fulness of the God-head, and dwell in Christ? And were not their minds turned To that of God in them, which declared the Invisible things of him from the Creation of his Eternal power & God-head, which the Apostle found fault withal, &c. Rom. 1? let all Examine and Judge, & Read the Scripture and try.] — R. W. Replyeth to G. F. and faith, I have Conversed with all the Indians of New-England, &c. and I have read Rom. 1: often, and I find, that first there

is generally in all Man-kind in the world a Conviction of an Invisible and Omnipotent, and Eternal Power and God-head : and thou say'st, That this Conviction doth arise from the Creation, &c. And then thou tellest what men hold, &c.

*Answ.* Do'st not thou here speak contrary to the Apostle's Doctrine ? for doth not the Apostle say, Because that which may be known of God, is manifest in them, and God hath shewed it unto them ? why do't thou speak contrary to the Apostle's Language , and say'st, It riseth from the Creation ? And must not that, which Is general in all Man-kind in the world, be the Spirit of God, which Convicteth them of the Invisible and Omnipotent, and Eternal Power and God-head ? (and yet thou say'st, There is no Voice nor Motion to be hearkned to in Heavenly things, in matters of Super-natural Light. p. 83.) for the Apostle saith, That, which may be known of God : so it is Of God, which God hath shewed unto them ; therefore God will Judge the world in Righteousness, who acteth contrary to that, which he Sheweth them, Rom. 1, 19.

R. W. saith, I find not, that every man or men ( by all their Natural Light or Wit, or Christ within) could find out, how the world, or himself, man or woman were Created ; though J. Naylor tellet us in Print, that if never a Letter of the Scripture had been writ, yet their Spirit could tell them all things.

*Answ.* We do believe thee, that thou and All men in their Natural State , or Natural Light cannot find out the worlds, nor how they were made, &c. because that Solomon saith, The world is set in thy heart, &c. Eccles. 2. And whereas thou say'st, Nor the Light of Christ within ; In that thou speakest Ignorantly : for the true Light of Christ, which is Life in the Word, by which All things were made, this Light, that shineth in their hearts, giveth them the Light of the Knowledge of the Glory of God in the Face of Christ Jesus the Word, by whom All things were Created. —— And as for J. N's, saying, that If they had not had the Scripture, yet the Spirit of God teacheth them all things ; and why not ? Did not the Spirit of God teach them all things. that gave forth the Scripture ? and is not the Spirit of God the same, which led the holy men of God to give forth Scriptures, which the Holy Ghost now leads into the Truths of them ? —— And the Apostle saith, By Faith we understand, the worlds were made by the word of God, &c. Heb. 11. and so by the same Faith it is understood now : in the same Faith Moses describeth it, who saw him that was Invisible, and saw Christ, who is the Author and Finisher of this true

Faith ;

Faith; which Faith thou and the New-England-Priests are erred from, as is manifest.

R. W. Thou say'st, All men confess, that the Will or Mind of God is pure; and, as they could come to know it, it is to be adored and kept and observed: and that it was ever, and is wickedness to sin against it.

Answ. Then must not this be the pure Spirit of God, that maketh them to confess to his pure Will or Mind? and to confess, that it was ever sin and wickedness to sin against it?

R. W. And thou say'st, None (for all the Light and Spirit in every one) could ever find, how Sin, and Death and Sorrow came into the world? nor how such Inclinations and Dispositions of sin came into themselves?

Answ. Then thou art out of the Faith, and Spirit and Light, that Moses was in, and the Apostles; for the Apostle, that turned people from the Darkness to the Light of Christ, Explaineth it (Rom. 5.) And do'st not thou think, that he saw it with the Spirit of God within, and the Light of Christ which lighteth every man, that cometh into the world? and that Moses did not see it with the same Light of Christ, and the Spirit of God, because thou say'st, None (for all the Light and Spirit in every man) could find it? And such that did understand Visions and Dreams, and the Scriptures, &c. it was by such, as Obedient to the Spirit of God; and the Spirit of God Revealed such things to them.

R. W. And further thou say'st, Thou findest in all Men a Conviction, that God is just and powerful, and doth bring p. 29. Plagues and Punishments upon persons for gross sins, as Adultery and Murder, &c.

Answ. And before thou confessest more General, That it was ever, and is wickedness to sin against it (to wit, the Mind of God, pag. 28.) And will not this Teach them to Resist the Devil, that Teacheth them to Forsake sin? and will not that Teach them to Glorifie God, as he is God, if they obey it? and what is all this, that thou hast spoken in thy Answer here to the purpose? for sometimes thou grantest what G. F. faith (in Rom.) and then thou speakest slightly of the Light of Christ, and callest it Natural, which is from the Spiritual man. But all that see their Happiness, and their Blessedness in the world, that is with us End, they must see it by the Divine Light of Christ, and do Resist the Devil with the Faith, that Christ is the Author of.

R. W. And thou say'st, Hence (according to G. F.'s Opposite) all Mankind have invented so many false Gods, false worships; &c. yet

*out of no more Love to God, then the Lamb beareth to a Lyon, &c.*  
and then thou quoteſt the Philistines, Samaritans and Sechemites, &c.

*Anſw.* Thy words are General, All Man-kind all the world over.  
What! did Methuselab, and Jared, and Lamech, and Abraham,  
and Moses, and the Prophets and the Apostles Invent? did they In-  
vent any False Gods? for thy words are, All Man-kind have In-  
vented ſo many false Gods and Worſhips all the world over. What!  
is there no part of the World free? hath not God his Seven Thousand  
ſtill, as he had in the days of the Prophets, that Do not bow their knee  
to Baal? 1 King. 19. And did not all those that Invented all those false  
ways and worſhips, go from that of God In them, which God had ſhew-  
ed unto them?

*R. W.* And then thou ſayſt: *The Sechemites for fear of Lions,*  
*or hope of Gain will be of any Worſhip or Religion, as moſt this day in*  
*the World will be; yea, all and every ſoul, except to whom (in and from*  
*the Holy Scriptures) the Holy Spirit Revealeth the Incomprehenſible*  
*Mystery of a Mediator.*

*Anſw.* Then they are not All Man-kind. And as for Being of any  
Religion for hope of Gain, that thou and the Priests might have kept  
at home: for the Gain that Gods Servants got, that were ſent to  
preach the Gospel among you, was Gallowes, Whips, Prifons  
and bad Language. And they that own the Holy Spirit to Reveal  
Christ the Mystery, the Mediator (which Holy Spirit leadeth into all  
Truth) they will own us, and not them that talk of it, and live out  
of it.

*R. W.* And then thou bringſt I. H. his ſaying [*The Jufтиfication*  
*and Redemption by obeying the Light within is a Mystery of Iniquity*] *G. F.* *Anſw.* [He that believeth, is jufтиfed from all things, and  
“ cometh not into Condemnation; for he hath the Witneſs in himſelf;  
“ and that lets him ſee (to wit, the Light of Christ) the Redeemer,  
“ the Saviour; the Light, which walking in it he is cleaſed from all  
“ ſin. So no Mystery of Iniquity; for the Mystery of Iniquity is out of  
“ the Light; and none feeth Jufтиfication and Redemption, but with the  
“ Light which cometh from Christ, who hath enlightened them.] To  
this R. W. Replyeth, and beginneth with his Foul Language, and faith,  
This is ſubtile; but being examined, it will be a Mystery of Hellish In-  
quity, and lighter then Vanity it ſelf.

*Anſw.* Poor Man! he might very well have kept this at home.  
And then he goeth on and ſaith, *G. F. confoundeth Jufтиfication, and*  
*the Light of Christ, and Faith and Obedience (after his Babilonish*  
*wont)*

wont) all in a Juglers Box within together; so that the English of it is, Faith is Christ, Obedience is Christ, Justification is Christ, &c. And then thou say'st, It is true Figuratively.

*Answ.* If it be True Figuratively, why do'st thou call it Babylonish and Juglers Box, and Lighter then Vanity, and Hellish Iniquity? but G. F.'s words are plain enough, as they speak; but thou, that art in the Hellish Iniquity, and the Juglers box, &c. may'st Cavil at them.

*R.W.* And because that G. F. saith [None see Justification, & Redemption (which cometh from Christ, who hath enlightened them) but with the Light within] *R.W.* saith, That G. F.'s words may be in plain English thus rendered [None sees Christ and Christ, but with the Christ within, which cometh from Christ, who hath Christed him] p. 30.

*Answ.* Now Reader see, if G. F.'s words speak, as he Maliciously saith. For, can any see Christ Jesus their Sanctification, Justification and Redemption, but by the Light, which Christ hath enlightened them withal? for with the same Light they see their sins, and Christ their Saviour and Redeemer; &c. — And thou say'st, It is a Mystery, or a subtle Trick of Hell, to call Faith Obedience, and Obedience to the Light Justification, &c. Reader, read G. F.'s words, and see, if G. F. hath either mentioned the word Obedience, or Faith (p. 29.)? So *R.W.* Inventeth words, and then he calleth them a Mystery, and a subtle Trick of Hell, to call them, as he hath invented them; which is his own subtle Trick of Hell, for there is no such word in G. F.'s Answer. And then he calleth it True sense, and saith, True sense (as Money) answereth all things; but we cannot deny the Apostle's Doctrine, how that Christ is made unto us Wisdom and Righteousness, Sanctification and Redemption: and thy Distinguishing of Heavenly matters is like thy Distinguishing of G. F.'s words, as hath been shewed before in thy Contradictions.

*R.W.* And then thou say'st, It is another Gospel, and yet not another; but is a Dream and dead Picture of an Image or an Idol, to put in our Obedience and Working.

*Answ.* What Contradictions and Confusions are these! and what work makest thou about Obedience! for G. F. hath not mentioned the word Obedience; but thou fightest with thy own words: but seeing thou makest such work with Obedience, read Rom. 1, 5. 6, 16. 16; 19, and 2 Cor. 7, 15, 10, 5, 6. 1 Pet. 1, 2...

*R.W.* And then thou say'st, I know, they Father this Bastard upon the most Holy God himself, saying, It is His Obedience, His Righteous-

*teousness and His Working in the room of the Death and Blood-shedding, the Sufferings and Merits of the Lord Jesus.*

*Answ.* I did never hear so many foul words, and such Perversions from any man in my Life! the Reader may see in R. W.'s own Book, there is not the word *Obedience* in G. F.'s Answer, which he replyeth to. And we do say, that Christ Jesus was *Obedient unto Death, even the Death of the Cross*, Phil. 2: and the Apostle saith, *As by the Disobedience of one Man many were made Sinners, so by the Obedience of One (to wit Christ) many were made Righteous.* And the Saints are *Obedient to Christ's Faith and Spirit, &c.*

R. W. And then thou goest on, and tellest of *Laban changing wages, &c.* and then thou tellest us of the *Papists and Jews &c.* and the *Bargain of Do this and Live; and a Bargain of Saving our selves, and a Bargain of Flying out of our selves only to Gods Mercies in the Mediation of Christ Jesus: and then again render our selves so Holy, so Obedient, so Righteous, so Loving, so Chaste, so Meek, so Patient, so Temperate, that in thought, word or deed we sin not.* And this our *Holiness is Christ, and God, and Spirit, and Justification, &c.*

*Answ.* Reader didst thou ever hear, how he hath jumbled things together here? Where did Christ and the Apostles use these words, as *Making of Bargains with his People?* it's like, R. W. thinketh; he is Wiser than they, that gave forth the Scriptures, and their words are too simple for him to speak: but R. W.'s *Scorning Expressions* here do not touch us; he may apply this at home. And this we say, Every one that followeth Christ, must *Take up his Cross, and deny himself,* he that will be his Disciple: and they must *Die with Christ,* if they *Live with him;* and *suffer with him,* if they *Reign with him:* and his *Spirit teacheth Temperance, Patience and Holiness, yea, to deny that which is Unholy both in Word and in Thought.* And the *Righteousness of Christ Jesus is our Fine Linnen;* and it is *God and Christ,* that doth *justify by the Spirit,* who art thou that dost Condemn? And where did we say, that *Our Holiness is Christ and God?* though we cannot deny Christ to be *Our Holiness, &c.* who deny *Self-holiness.*

R. W. And thou say'st, I know, the Writers of the Quakers make this high Obedience to be the Crown of some high Saints among them, as the Papists do; and that others come not so high, are taken by the fleshly Spirit, and Repent and Confess, and be more warchful; as they say, in a Contradiction of J. Naylor <sup>Ayel</sup>

*Answ.* These are most horrid Lyes; and Reader see, if G. F. speaketh

speaketh any of these words in his Answer to *T. H.* as to the Crown-ing of the high *Saints* (like the Papists) for their Obedience, or Making their Obedience a Crown: for it is the Lord *Jesus Christ*; that Crown-eth his *Saints*, that believe in his Name, and grow up in his Grace and Truth. And as for a *Fleshy Spirit*, and *Repent*, and *Confess*, this you may apply at home; for we own no *Repentance* nor *Confession*, but what is made by the *Spirit of God*, in which we have Unity: and for *Exhorting* to be watchful, that is *Christ's Doctrine*. And it is no *Contradiction* to say, *He that is born of God, cannot sin*: for the Apostle *John* explaineth this in his *Epistles* better than thou can'st, which the *Quakers* own; which thou makest a great Jumble about. For the Apostle saith, *He that believeth, is born of God, and overcometh the world*: and is not that the *world in mens hearts*? and he writeth to *Young-men and Fathers*, which had *Overcome the Wicked one*; and to *Little Children*, that they *sin not*: and if any man *sinneth*, we have an *Advocate with the Father*, *Jesus Christ the Righteous*, and he is a *Pri-mitivation for our sins*; and not for our sins only, but for the sins of the whole *World*, 1 *Job*. 2.

*R. W.* Thou say'st, Yet again (in a horrible Mystery of Iniquity) they exclaim against the Protestants for saying, A Child of God can-not fall from the true Grace Finally or Totally.

*Answ.* Here are no such words in *G. F.*'s Answer to *T. H.* Or how hangeth this together? thou say'st, They say, *He that is born of God, cannot sin*; then how *Can they Fall from the true Grace?* But what say'st thou to them, that Crucifie the Son of God afresh, and do despite against the *Spirit of Grace*, and turn it into *Wantonness*? and these are such, as do not Own the *True Grace of God*, which is their Teacher, though it hath appeared to them; nor do not Believe in the Light of *Christ Jesus*, but hate it. And If the *Righteous Fall*, they rise again; but the *Wicked Fall into Mischief*.

*R. W.* And thou say'st, *Here is a Mystery of Hellish Iniquity*, in that they confess, such a *Man*, *Christ*, to have been, and his *Blood-shedding*, the *Types*, and real *Predictions* and *Figures* of him, a *real Death, Resurrection and Ascension*; yet upon the point (by a Devilish Chymistry) evaporate all these, and leave nothing but a *Christ within*, as *God and Man*, whose *Name is now Light, &c.* Motions within—.

*Answ.* As for *Hellish Mystery of Iniquity*, and *Devilish Chymistry*, thou may'st keep at home: for according to the *Scriptures of Truth* we do believe *Christ Jesus his Birth, Sufferings, Resurrection, and*

and Ascension ; who fulfilled the Prophets, and the Types and Shadows of him. And what ! must we not call God and Christ, as the Scriptures call them ? for God is called the Light ; and Christ saith, I am the Light. And though Christ is Risen, and Sitteth at the Right hand of God, yet he doth dwell In his Saints, his Temple, according to the Apostle's Doctrine, as you may see, 1 Cor. 6. and 2 Cor. 6. — And what ! must not God's people Obey the Motions of the Spirit of Christ and his Light, and to take heed to it ? by which they may see Christ their Saviour, and Justification and Salvation, and the Lord their Righteousness ? and the Apostle stirred up to Perfection and to Holiness, which all the Saints are to follow.

R. W. And thou say'st, It is a Hellish Mystery of the Devil, to Cosen poor souls with a Notion of the Difficulty and Hight of their profession, and of Worshipping God in Spirit and Truth ; which they say, no body in the world doth, but they. — Spirit within — .

Answ. Our good Profession, which we make, is of Christ Jesus our Lord, and Saviour, who hath enlightened us to follow him and his Worship, that he hath set up in Spirit and Truth : and they that quench the Spirit, and hate the Light, and will not come to Truth, cannot worship God in Spirit and Truth, John 3. 4. And this Truth and Spirit of God is Within people ; and thou or they, that draw people from the Truth in the Iuward parts, and Spirit within, you draw them into the Hellish Mystery, and Cosen poor souls ( as thou speakest of ) for coming to Christ and his Worship. — And whereas thou say'st, Thou toldest them of an Image in the Bed, but David was gone &c. but this is thy own Condition. And then thou say'st, That their Religion is one of the Easiest in the world. Nay, thou never trod the Path, thou do'st not know what it is ; the Gallooses, and Goals and Whip-Stocks manifest, whether Our Religion be Ease.

R. W. And whereas thou tellest us, What will delight our Ears and Minds, to wit, various Tunes of Musick, &c.

Answ. But that which Delighteth Us, is the Lord Jesus Christ, and his Holy Ghost : and the Joy of the Lord is our Strength. And that which thou applyest to Us, thou may'st keep at home ; it's thy own, and none of ours.

R. W. And thou say'st, If a poor soul give way an Inch, and lets in one thought of yielding to the Voice of a Spirit within, they are filled and ravished with Curious Notions of Justification, Holiness and Righteousness, God and Christ, and the Spirit within them.

Answ. How endlessly do'st thou speak against the Voice of the Spirit of

of God in his People! And the Apostle exhorteth, *Not to walk after the Flesh, but after the Spirit*, Rom. 8, 1, 2, 5, 6, 9, 10, 11, 13, 16, 26, 27. Rom. 12, 11. and 1 Cor. 6, 20, 34. 1 Cor. 12, 13. Gal. 5, 5, 16, 18, 25. Eph. 4, 3, 5, 9. Phil. 1, 27; *That you stand fast in one Spirit*: Phil. 2, 1, *If any fellowship of the Spirit &c*: and those are the Poor souls, that do not hear, what the Spirit saith to the Churches. And they that Obey the Voice of God and Christ, must Obey the motions of the Spirit: and the Holy Spirit leadeth to Holiness, and to him that Justifieth freely by his Grace; and without Holiness none shall see the Lord. And doth not the Scripture say plainly, that God saith, *I will be your God, and ye shall be my People*, and that he would dwell in them, and walk in them, 2 Cor. 6? and doth not the Apostle say, that *None can call Jesus Christ Lord; but by the Spirit*? and is not that within?

R. W. And thou say'st, *They can now Thou the King*; and they need no Scriptures, nor Teachers.

*Answ.* May be thou art offended, because we say *Thee and Thou* to thee; for I never heard the *King* was. And such Teachers as thee, we have No Need of, we can praise the Lord: - and the Scriptures we have the Comfort of them, and can praise God for them.

R. W. And thou say'st, *Thus; as in a Dream, their great Debts of Thousands and Millions are paid and discharged*.

*Answ.* Yes, by the Blood of Christ Jesus, who dyed for our Sins; and is risen again for our Justification. And we can praise God, that we are come out of your Cage (that thou speakest of) and can say, *The Turtle-Dove is heard in our Land*: and Christ doth Deliver us from the Devil, of Hell and Death, and giveth us the Victory. — And what, if some have been Rapt up into Paradise (as Paul was) and speak and see Unutterable Joys (which thou Scowlingly speakest of the People of God) and what is this to them, that Followed Absalom? And thou speakest of Jewels fallen into the Dirt; truly this is thy own Work, that art flinging thy Dirt at God's People.

R. W. And then thou say'st, *As I hope in the Parishes of the Protestants and Papists also, who being only Ignorant, (as the Disciples were) of main points of Christianity, yet aim uprightly at God, truly love him, and labour to increase in the Knowledge and Grace of Christ*.

*Answ.* How now R. W. What! art thou now flattering the Papists and the Parish-Protestants? and before The Papists would burn the Bible? And do'st not thou say, *Old and New-England may flourish, when the Pope and Rome are in Ashes*? and such, as have True Love

to God, and labour to increase in the Knowledge and Grace of Christ? and yet, The Papists will burn the Bible? And as for all the sober Protestants, they will be ashamed of thy foul words; and if they read thy Book, they will see, how thou hast abused us with foul words, the Lord knows.

R. W. And thou bring'st Jer. Ives's saying, [There may be a Light to Convince of Sin, and not yet within man] — G. F. Answ. [There is no people Convinced of Sin, but they are Convinced within themselves, and with the Light within them.] It is the Light, which maketh manifest to a Man, when he is Convinc'd: it answereth to something, and reacheth to something in their particulars; though the words be spoken without them from the Light]. R. W. Replyeth against G. F.'s words (which are very good Truth) and cryeth; It is a doleful Business to read and hear, how Satan (in his Chains of Darkness) yet hath Liberty to appear abroad, as an Angel of Light from Heaven, thus Vaporing and Swaggering under the Cloak and Colours of Light —.

Answ. R. W. cannot endure to hear talk of the Light of Christ; but like the Jews, who said, That Christ by the Prince of Devils cast out Devils. And how doth R. W. prove, that it is the Devil, that is as an Angel of Light from Heaven in his Transforming, and not the Light of Christ in us? for Christ saith, he is Out of Truth; but we know, that this Light and Spirit leadeth Into all Truth. And we do believe (according to the Scriptures of Truth) that the Light (which enlighteneth every one, that cometh into the world) is the Life in the Word, by which all things were made: and Christ, who said, I am the Light of the world, was Glorified with the Father, before the world began. And they that believe in the Light of Christ, do become Children of the Light, and no man can Come to God, but by Christ the Light, and to Salvation, but by the Light of Christ, which giveth them the knowledge of it. — And this Light of Christ R. W. calleth a Devil in Samuels Mantle, and a Dragon, and a Devil of Darkness, the God of this world, Vapourings, Crackings and Cheatings; and, He laboureth to keep all in Blindness, or to beat out the Eyes of those, whom God hath truly enlightened: this is thy own Condition R. W. And thou say'st, That God was Light, &c. then why do'st thou rail against the People of God called Quakers, for professing, That God and Christ is Light?

R. W. And thou Soffingly say'st, That the Quakers confess, That the

the Natural Man perceiveth not the things of God; only they say, that beside Natural Light and Reason, there is the Holy Seed, God and Christ within every Son; and to this Spirit and Seed in Prison they preach. And Fox in our Discourses alledgeþ and affirmeth, God (in every man) to be a Cart loaden with Sheaves, prest under, and as it were in Prison, &c. Blasphemous wretches, &c.

Answ. Reader see, if there be any such words in G. F.'s Answer to Jer. Ives, as R. W. bringeth here? And whereas he saith, Fox in our Discourses alledgeþ, &c: G. F. had never no Discourse with R. W. And whereas he saith, That God and Christ is the Seed within in all men, Those are not our words: for we say, that Christ is the good Seeds man, that Soweth the good Seed on all sorts of ground. And to say, That the Eternal God is in Prison, these are his own Blasphemies: and, The Natural man perceiveth not the things of God, that is true; and is his own Condition. —— And as for the Lord's saying, He was prest under the Transgressing Jews, as a Cart with Sheaves; and therefore R. W. saith, that the Quakers say, God was in Prison: which is false. And we say, That which may be known of God, is manifest in Every Man, which God hath shewed unto them: which we tell all people of, as the Apostle did, and turn them to the Light and Grace, that cometh from Jesus, that they may turn to God and Christ, from whence it cometh. And thy Ungodly, Railing words touch us not.

R. W. And thou confessest, All Light or Truth Natural, Civil or Divine, it cometh from without, and is received by an Internal Faculty, according to the Capacity &c. of it: from thence it is conveyed to the Court, &c. to be Examined.

Answ. What! is not this Court (or Guard, or Captain within) the Light of Christ within to know Truth from Falshood? And then thou say'st, That G. F. urgeth [There must be a Receiver, and something that Answereth,] and thou say'st, That Natural Truth, or Moral, &c. are soon received by Moral Understandings. G. F. doth not speak of Morals here, but the Light of Christ, which Convinceth, which is Super-natural, that bringeth the Christians (that love the Light) to Discern Spiritual and Heavenly things from Natural. And therefore Christ said, The Spirit of Truth should lead them into all truth: and the Apostle saith, Whatsoever doth make manifest and reproveth, is Light. And what is all this to the purpose that thou speakest (pag. 31, 32 & 33)? and who denyeth, but that the Natural receiveth Natural, and the Spiritual Spiritual? for thou seemest sometimes

times to grant, and sometimes to oppose : for that, which G. F. speaketh, is concerning the things of God.

R. W. And then thou tellest us, How that Christ asked his Disciples, how many Loaves they had ? [But what is this to the Light of Christ ? those are Natural things]. And then thou tellest us, How that Christ ask'd his Disciples, whom say they that I (the Son of Man) am ? and thou say'st, This was a Divine and Supernatural Question ; and for the out-side and truth of the Fact, the Devils could answer as well as the Disciples.

Answ. This R. W. might very well have kept at home, and his New England Professors. For had R.W. & them known, that there had been a Christ, if the Scripture had not declared it ? for, have they the same Revelation, as Peter had of Christ, Beyond flesh and blood ? And was not this Revelation Within Peter by the Spirit of God ? and did not he see it with the Light of Christ, and with that, whlch thou confessest, that will say, The Mind of God is pure ? &c. (as in thy 28. page) and then thou Grantest the Quakers Principle, which thou do'st Oppose. And thou say'st, All true Believers hearts do receive and wel-come all truly Divine and Heavenly Doctrines ; Then there is the Light of God within to receive them, if they do not hate it : and if they quench the Spirit, they are not like to receive them ; but chuse the evil, and hate the good.

R. W. And then thou say'st, G. F. talketh of something within, which is preached to.

Answ. Thou abusest G. F.'s words, for G. F.'s words are, Reached to, as the Reader may see.

R. W. And thou say'st, That the Natural Man perceiveth no Spiritual matter ; but when he is born again, then he acts and works, &c.

Answ. Here again thou abusest the Scriptures, and Christ's words, and contradictest thy self. For thou say'st, There is a Conviction in all Man-kind in the world of an Invisible, and Omnipotent, and Eternal power and God head ( pag. 28.) And Christ saith, Believe in the Light, while ye have it, that ye may become Children of Light ; and he that believeth, is born of God : which Christ sheweth, that they have the Light, before they be born again ; or else how can it be the Condemnation of them, that do not believe ? And Natural men , that hate

Christ's Light, and grieve his Spirit in them, they are not p. 34. like to perceive the things of God. And then thou ramblest on and tell'st, what the Protestants say, but to no purpose to G. F.'s Answer.

R. W.

R. W. And thou say'st; G. F. saith, *There is a Some-thing, a Seed, though but as a Grain of Mustard-Seed, a Seed of God, of Christ, of the Spirit, to which Christ the Word is preached: and then thou say'st, Horribly abusing the Scriptures.*

Answ. Now Reader see, if there be any of these Words in G. F.'s. Answer to *Jer. Ives*? and see, if he hath not abused G. F.'s. Words? And why doth he scoff at the *Preaching to the Spirit*? for, did not the Apostle *Preach to the Spirit*? and *Sow to the Spirit*? and of th: Spirit reaped *Life Eternal*? and was not this *within People*? And is not *Christ* the *Seeds-man*, that soweth his *Seed* upon all *Grounds*? And doth not *Christ* compare the *Kingdom of Heaven* to a *Grain of Mustard-Seed*? read *Matth. 13.* R. W. cannot endure, that G. F. should speak *Scripture*.

R. W. And thou say'st, *They maintain, though Men be dark and dead; yet Christ within is Light and alive in them, and them only.*

Answ. Here again thou wrong'st our Words; though we say, *That Christ enlighteneth every one that cometh into the World*, which is the *Life in the Word*: and this is the *Condemnation* of them that hate it. And they that receive the *Light*, receive *Christ*; from whence it cometh, that hath *Enlightened* them.

R. W. And thou say'st, *G. F. his lying Cheats of a Sufficient Light within to lead to God and to Salvation, a Teacher within &c:* And thou further say'st, *It is a simple Superfluity, to hold a Candle of Out-ward Words to awaken and enlighten such a glorious all-sufficient Sun within.*

Answ. Here thou dost not know what thou say'st; thy Enmity against the *Light of Christ* hath blinded thee. We say, *The Light of Christ is no Cheat*; it is *Sufficient* to believe in: for, *He that believeth, is Saved*. And the *Light* that shineth in the Heart, giveth the Knowledge of the *Glory of God* in the Face of *Christ Jesus*; and it is *Sufficient* to take heed unto, *Until the day dawn, and the Day-star arise in their Hearts*. And the *Jews*, though God poured out his *Spirit* upon them, and they transgressed, God sent his *Prophets* to turn them to his *Spirit*, which they had grieved and erred from, and so to God. And *Christ* sent his *Apostles*, to turn them to the *Light &c*; and so do God's *Messengers* now (though they hate them and it) to the Intent, that they may turn to *Christ, the Sun of Righteousness*, from whence it cometh. And all the Believers in the *Light* are in fellowship with it, and can declare, *What Christ hath done for their Souls*; and praise God in the *Assemblies*.

R. W. Thou askest, Where is this Something of God (yea, God and Christ?) and say'st; If he Answer in the Understanding, he grants it Dark &c; if in the Heart and the Affections &c, he confesseth, all there is hard and dead.

Answ. They that hate the Light, and will not come to the Light, because their Deeds be evil, and because it will reprove them; they Know all this with the Light. And they are like to have their Understandings darkned and hardned, when they hate the Light, that should soften them; so, their Understandings are darkned: and Christ doth quicken them, that are Dead in Sins and Trespasses, that believe in this Light. And thou say'st, It is God and Christ, which the Quakers do not say; but it is the Light of Christ, that they may believe in it, and be grafted into him.

R. W. And thou say'st, Christ the Sun of Righteousness arose with saving rayes or wings of Salvation; but the blind Jews could not own him for their Messiah.

Answ. This is thine and your own Condition, Transgressing Christians, who will Not own Christ the Light, who enlightneth every one that cometh into the World. And thou say'st, Though no Man see it [to wit, Christ that lightneth every Man, that cometh into the VWorld]: Though R. W. and the New-England-Professors Sees it not (because their Darkness cannot comprehend it), yet the Believers in the Light See it, and Christ, the Sun of Righteousness, from whence it cometh; and receive him, the Messiah, though thou, and the Jews will not. And they that come to the Light of Christ, they See how Christ enlightneth all Men, that come into the VWorld, by the Life in the VWord; and howl the Word was made Flesh.

R. W. And thou say'st; What is this to a mixture of Light and Darkness?

Answ. Nay, we must tell thee, that the true Light doth not Mix with Darkness: though it shineth in darkness, darkness doth not comprehend it; but the Light comprehends darkness. And what was that the Pharisees closed their Eyes to, and stopt their Ears, and prickt their Sanal, and made him kick again?

R. W. And after thou hast rambled to no purpose, thou say'st; When God in his own Means ordinarily works the Will to p. 35. hear, to turn, to believe, to pray &c. And being thus turned with Ephraim &c.

Answ. The Apostle saith; It is not him, that Willeth. And is it the VWill of Man, that beareth? and was it not the Spirit of Ephraim,

phraim that Heard, seeing God had poured out his Spirit upon the House of Israel? and Christ saith, *He that hath an Ear, let him hear what the Spirit saith to the Churches.* And thou hast not seen thy Undone Condition yet! And if thou wast in a Mourning lamenting state, thou wouldst not be in this Work; who say'st, *When he turns our Wilderness &c, into a Garden:* it seemeth, *It is Not Yet;* which we do believe thee.

R. W. And thou say'st; *Then we bring forth sweet Fruits, Flowers &c: and, When he turns the Wolf into a Lamb, then we are meek, innocent, and patient.*

Answ. Mark, *When;* it seemeth, it is *Not Yet:* and therefore, have these Weeds and *Wolfish Nature* appeared &c. in New-England, that have *Worried the Lambs;* who have shewed forth such an *Impatient, Unmeek, and Un-innocent Spirit,* not to be the Spirit of Christ; and so, *No true Christians.*

R. W. And thou say'st; *But to talk of the Preaching to the Spirits in Prison &c: and the Seed of God in Prison &c: when the Lord speaks of his warning and moving Men by Noah's Preaching in the Old World (as may be evidently evinced) is like the profane Teaching of Parrots to prate of Grace &c: and as the Parrot in France could say her Pater-Noster, her Creed &c: and yet knew as much of the working of God in the Soul, as the Popish Teachers.*

Answ. Dost thou think, the *Popish Teachers* knows no more of the Grace of God, which hath appeared to all Men, than a Parrot? and dost not thou Contradict thy self, and say'st, *That the Papists aim uprightly at God, and truly love him, and labour to increase in the Knowledge of Grace?* (Pag. 31.) And (in thy Epistle to the King and Baxter) wouldst thou not have the *Papists &c. in Ashes, burnt with Fire and Brimstone?* and now, *That their Teachers know but as much as a Parrot, of the Grace of God working in their Souls, (and that is) Nothing at all?* — And why dost thou shew thy self so dark, and so envious against the *Seed of Christ* being in Prison? for, doth not Christ say [*I was in Prison &c?*] and was not that his *Seed?* and [*Why persecutest thou me?*] and was not that *Christ in his Members?* And why dost thou compare Christ's Preaching to the Spirits in Prison by his Spirit in the dayes of Noah, to a Parrot? like unto the Parrots profane Preaching in France &c? And all may read (*1 Pet. 3, 18, 19.*) how Christ preached to the Spirits in Prison by his Spirit in the dayes of Noah; Peter doth not say, that it was *Noah,* but it was *Christ:* and the *Prisoning* cometh

by Disobedience. And doth not Christ say to the Prisoners, Shew your selves forth? and so, it is not Means Ordinary, (as thou speakest of) for People To Believe in the Light; but a great Work of God; and that maketh you so stumble at the Light.

R. W. And thou say'st; They often say, God is All.

Answ. Doth not the Scripture say the same, That God may be All, and In All, 1 Cor. 15? and Ephes. 4. One God the Father of All, who is above All, and through All, and in you All? but thou canst not speak our Words right.

R. W. And thou bringest Jer. Ives's Words, who saith; [It is a known Error to say, That a Man was in Hell, and in Heaven] And G. F. Answ. f. I. and saith [Who in this sheweth his Ignorance of Scripture. For it giveth Testimony of Men, that did witness, that they had Been in Hell, in the Nether-most Hell; and witnessed again, that they were In Heaven, and Sate in Heavely Places in Christ Jesus: and such were In Heaven, as is spoken of in the Revelations.] And this Truth according to the Scriptures, R. W. calleth a Lame, cheating Answer, who cannot speak without Reviling: but let the Reader judge. And R. W. saith, That G. F. and Millions more, talk of Heaven, as the Parrot; but this he might have applyed at Home.

R. W. And whereas thou say'st; They talk as the Parrot of our Fathers, some from the Scriptures, and some out of Reasons Light talk of Places of Joy Eternal for the Righteous, and Misery for the Wicked.

Answ. What R. W.! hast thou a Parrot, that hath as much Light and Reason to talk of these things, as G. F. and Men? And didst not thou say before, Thou findest all Men to confess, that the Mind or Will of God was pure, and to be observed? and that it is ever wickednes to sin against it? and now to say; G. F. and Millions talk like a Parrot? what! is not Reason and Light in Men beyond the Parrots Knowledge? Truly, Enmity hath darkened thee, and thou art ignorant of thy own Condition; therefore, thou judgest others with thy Contradictions. And thou tellest the Parable of Dives and Lazarus (Luk. 16.); but take heed, thou dost not know, how soon thou may'st be in Dives's state, who art so much against the poor Lazarus's, that believe in the Light of Christ Jesus, and have no Helpers, but God and Christ: and thou needs not tell us, what the Intent of Christ's speaking of Dives and Lazarus was. &c.

R. W.

R. W. And thou say'st, He knows (to wit, G. F.) the state of Sorrow and Bitterness is called Hell, and the state of Death and the Grave is set out by the Word Hell &c. and so to either of these he wickedly applies the Third state, of which the Lord Jesus so clearly speaks, viz. the State of the Ungodly after this Life, in the Life and World to come.

Answ. Here thou pervertest G. F.'s Words. For, in his Answer he doth not speak of the World to come; and the Wicked are turned into Hell, after they die; but as David spoke, { Psal. 118. Though the Gates of Hell took hold of him; and as Jonah { Psal. 139. cried out in the Whales Belly in Hell, in Misery. For Jonah 2. thou say'st; G. F. knows, the state of Hell is Sorrow and Bitterness, and Death and Grave; and yet thou say'st in thy Contradiction, G. F. talks of Heaven and Hell, as the Parrot: R. W. doth the Parrot know, that Hell is called Sorrow and Bitterness, Death and Grave?

R. W. And thou say'st; That he (G. F.) knows, the Visible state of the true Profession of Christ is called Heaven. [But can every Visible Eye see this Heaven?] And thou say'st, Such as have an Interest in Christ Jesus, have sitten down with him in those Heavenly Mansions, into which he is entered bodily, and gone to prepare for their Reception and Coming.

Answ. If thou and the New-England Professors were in this which thou speakest of, they would not persecute the People of God called Quakers. And then thou tellest of the Third Heaven, the Place of Paul's Rapture of Joy and Blessedness &c, when these Heavens and Earth are burnt up and consumed. What! are the Heavenly Mansions and Glories to be burnt up, which they that have an Interest in Christ, have sitten down in him in those Heavenly Mansions? for we know, what Heavens and Earth the Apostle telleth of, that must be Burnt up and Consumed.

R. W. And thou say'st; It's like, G. F. hath been occasioned to these thoughts by the Papists Fables about Heaven, and Hell, and Purgatory.

Answ. No such matter.

R. W. And then thou goest on with a great Story of the Papists (which thou hadst better to have kept at home); and thou say'st; G. F. knows, how that the Papists get a great world of Money of these Notions of Heaven and Hell &c.

Answ. And G. F. knows, that the New-England Priests get a great deal.

deal of Money, as well as the Papists, by telling People of Heaven and Hell; and make a trade with the Scriptures, as the Papists do, with their Inventions.

R. W. And thou say'st, G. F. not believing these Fables, be fan-  
cies, that Hell is some Apprehensions in the Mind of Wrath to come,  
and that is Hell and Wrath it self: and having had flashes of Pride  
and Peace in their Minds, these are the Joys of Heaven.

Answ. Then this is above the Parrot taking of Heaven and Hell; for hath the Parrot had such Apprehensions? And as for Pride and the Fables, keep at home Roger; for we have known (as David and the Holy Men of God did) what Hell is? and the Righteous passeth through in this Life: and it is well, if thou have have not made Agreement with Hell, Isa. 15. 18. And hath not Hell enlarged her self by thee, and such as speak so much Evil against the Light of Christ, and the Believers in it? and see, if thy TONGUE BE NOT SET ON FIRE OF HELL, Jam. 3. and the Wicked, that Christ speaketh of, That must go into Hell, thou shalt know that (I warrant thee) except thou Repent, Mark 9, 43, 45, 47. And thou, and the New-England Priests and Professors, may read your Conditions Matth. 13, 15. how the Jews compassed Sea and Land to make a Proselyte; and when he was made, they made him two-fold more a Child of Hell &c, like you New-England Priests: and was not this to get him into a Form of Godliness without Life and Power, and oppose Christ in his Light? But we can say, The Lord Jesus hath delivered us from the Wrath to come, 1 Thess. 1, 10: and, God hath not ap-  
pointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ, who dyed for us, and we shall be saved from Wrath through him, (and so from Hell) who are justified by his Blood, Rom. 5, 9: and therefore, do not thou Treasure up Wrath unto thy self against the Day of Wrath &c, Rom. 2. And the Believers in Christ do Enjoy in this Life an hundred-fold, and in the World to come Life Everlasting: So, our Joys are not Flashies of Heaven and Hell; neither do we Cheat poor Souls (as thou falsely accusest us) with such Flashies; but do believe according to the sound Doctrine of Christ and the Apostles.

R. W. And thou say'st (after thou hast rambled a great while to no purpose) They do allow a time more or less, before they come into the perfect Heavenly State, &c.

Answ. We say, There is a Growth from a Child to a Young-man, and

and to a Father in the Truth ; and God accepteth of the Faithfulness of all. And as for Satan enticing into prond vanities, thou might'ſt have kept at home.

R. W. And thou sayſt ; *They have a mad Fancy of their Souls going into God, and becoming more God &c:* {P. 37.

Answe. This is thy own mad Fancy : and let the Reader see, if there be any ſuch thing in G. F's. Answer ? But this is a Word of thy own forging, and not ours, to ſay. *Our Souls becoming more God* ; but to ſay, *Our Souls go to Christ*, who is the Bishop of them, that is true : and why ſhould they not, who hath Brought us and them with his Blood ? And doſt thou not Contradict thy ſelf, in ſaying, *Their Souls go to Jefus?* (pag. 21, and pag. 37.)

R. W. And thou telleſt of a State of Eternal Joy to the Righteous after this Life, and a State of Eternal Mifery, to the Ungodly &c.

Answe. Thou needeft not to tell us of this ; though thou ſayſt, *The exact Knowledge of Particulars exceeds the preſent Sight of our Mortal Eys, and the Hearing of our Ears &c.* Can these things, or the Joy of the Holy Ghost be Seen with Mortal Eys, or Heard with Mortal Ears ? for doth not Christ ſay, *He that hath an Ear, let him hear what the Spirit faith to the Churches ?* And is it by the Sight of the Mortal Eye, and the Hearing of the Mortal Ear, that feeth and heareth the Joy and Comfort of the Holy Ghost, or the Spiritual Ear in this Life ? And the Apostle ſaith, *Ye have your Fruits unto Holiness, and your End everlasting Life :* now, did not the Apostle See and Hear thiſt with a Spiritual Eye and Ear, what the Saints did Enjoy both in this Life, and in Everlasting Life, Rom. 6? for what canſt thou See with thy Mortal Eye, or Hear with thy Mortal Ears, but that which is Mortal ? *A Natural Man perceiveth not the things of God* (as thou haſt confeſſed) ; but the Apostle ſaith, *The Eye hath not ſeen, nor the Ear heard &c. the things which God hath prepared for them that love him* ; but God hath re-vealed them unto us by his Spirit : for his Spirit ſearcheth all thiſings, yea, the deep thiſings of God.

R. W. And then thou runneth on and ſayſt, *The first Fruits, and a Tast both of the Heavenly Joys, and the Torments of the damned are given by God in this Life ; to the first in that Solid Peace and Joy, w'ich they have in God ; to the other in that Horror and Despair, and Enmity against God.*

*Answ.* This last R. W. may apply home to himself. For if ever he had known the First Fruits of the heavenly peace, which God's people hath in God, he would never have written such a book against his people: but it is like; his Torments are begun in this Life.

R. W. And thou sayest, There is three sorts of men especially will seek, there is an Hell to come, above other sinners: The Voluptuous and Luxurions &c: whose God is their belly &c. the devourers of the poor &c: The proud puff'd up with foolish confidences boldly crying, Lord open to us &c.

*Answ.* R. W. might have applyed a great deal of this to himself, who hath Hell so often in his mouth against the Redeemed of the Lord.

R. W. And thou bringest Jer. Ives, who said: [The Pharisees were far enough from having the Kingdom of heaven within them]. And G F. Ans. [Contrary to Christs words, who said, It was within them.] And R. W. replyeth and saith, The Kingdom of God and the Kingdom of heaven is one.

*Answ.* Who saith to the Contrary? And then thou say'st, Of the Kingdom or Government of God and Christ in the Soul, and the Government of God in his holy Providence in the World, and his Government in the Churches and Saints, and the Glorious State to come after this Life. Who saith to the Contrary of this? not the Quakers.

R. W. And then thou sayst, That his Journey-man G F. is a fit Instrument to destroy all these, and to erect in their stead a dull, proud, dogged Confusion or Babel within under the Name of God, Christ, Spirit, Light, Faith, Righteousness, Resurrection.

*Answ.* All these be Lyes. For let the Righteons and Honest Christians Judge, can the Government of God in his holy Providence be destroyed? or Christ's government in his Church be destroyed, when Christ saith, The Gates of Hell shall not prevail against his Church? Can Gods Glorious government and State after this Life of his people be destroyed (which R. W. saith, His Journey-man G F. is a fit Instrument to destroy all these)? We say, Nay: But thy Antichristian Religion may be destroyed—And as for dull, proud, dogged Confusion &c: under the Name of God, Christ, Spirit, Light, &c: which thou talkest of without Life, is thy own Confused Babel, that may be destroyed. But Christ, who is the Quickning Spirit, and the Author of Faith, and the Lord of Righteousness, and the Resurrection, him thou canst not destroy; he dieth no more: and he hath enlightned us, and given us Faith, who is the Lord of Righteousness and our Resurrection yea, now and at the last day.

R. VV.

R.W. And then thou tellst us, Christ knew, That the Jews and his own Christian Followers were leavened with a Worldly Notion, that their Messiah should be a Glorious Temporal King &c; and he tells them, That they were mistaken; and saith, That his Kingdom should not be such a Kingdom; but that it was within them. Hence the Kingdom of Heaven is a spiritual, inward, and soul-Kingdom concerning God, and the Soul and Spiritual matters.

Answ. And this thou confessest, was to the Jews and his Christian Followers, which were Leavened with a worldly Notion: And why dost thou oppose G.F. there for bringing his Words, who said, The Kingdom of Heaven was within the Pharisees?

R.W. And thou runnest on and say'st; Sometimes it was In them, and sometimes (thou say'st) it was Among them in the Streets; and makest a pitiful Jumble about Christ's Words in his saying, The Kingdom of God was within them. And thou say'st, That the Kingdom of God, that is, God and Christ, and the Spirit were literally in the Pharisees, and so in every Hypocrite in the World &c. though they know it not.

Answ. Didst not thou say before, That the Kingdom of Heaven is spiritual, inward, and a Soul-Kingdom? and that Christ said, It was within the Jews, as thou say'st? And doth not Christ say, That the Kingdom of Heaven is like unto Leaven, or a Grain of Mustard-Seed? and cannot this Kingdom be in the Pharisees, except, (as thou say'st) God and Christ must be literally in them? — And whereas thou say'st, Though the Pharisees knew it not; No more does thou, (though it be in thee, as it was in the Pharisees) who jumblest things together in this manner: and is this the Dividing the Word aright?

R.W. And then thou say'st; What Agreement is there betwixt Christ and Belial, Light and Darkness, Righteousness and Unrighteousness?

Answ. No, there is no Agreement, nor the Spirit with the Flesh. Yet we must not say, That the Light and Spirit is not within Man; for we do believe, thou, that hast not known this, hast known little War in thy self.

R.W. And thou say'st; Whereas it is most improperly and impiously objected, That the Light shineth in Darkness &c.

Answ. Here thou chargest John and the Translators to be improper and impious, not only the Quakers: here thou railest against John the Evan-

Evangelist, (besides thy Railing against the Quakers) that he speaketh impiously and improperly; who faith, *The Light shineth in Darkness, and the Darkness comprehendeth it not.* And there thou that abusest John and the Scripture, what are thy Words good for?

R. W. And then thou ramblest on in thy Confusion, and say'st; *But the Light is at the Window, and the Eye &c; but the Eye, the Door is shut: and the Man within is not only a sleep, but dead and rotten in Nature's Filthiness and actual Transgressions and Abominations..*

Answ. This is thy own Condition R. W. who hast read it, whose *Darkness* cannot comprehend the *Light*; but it comprehendeth thee in thy *Darkness*. But what *Man* is this *within*, that is *dead* (to wit, *within Man*) and is *rotten*? how dost thou describe him? and him, that he is *within*? but thou, that hatest the *Light*, then *Christ* may knock at thy *door*, when *Sin* is gotten in, in thy *Heart*; and thou lovest it better, than the *Light* of Christ. And *John* doth not say, *That the Light is at the Window or Eye* (as thou dost) but *It shineth in Darkness*; and thou in thy *Darkness* thinkest to give a better Meaning of *John's* Words, than he himself; No, no.

R. W. Thou say'st; *It is against all Colour of Reason to imagine, that the Lord Jesus should tell the Jews and Pharisees, and the rest of his bloody Enemies (who some weakly, and some maliciously opposed his Kingdom and Coming to rule by his Grace over them) that his Grace was King within them, what ever their Hearts or Tongues said, or Hands did &c.*

Answ. This is R. W.'s Sense, who is confounded, as the *Pharisees* were with Christ's Doctrine. And yet before he contradicteth himself, and faith; *That the Kingdom of Heaven was in the Pharisees, and Jews and Disciples a Spiritual, inward and Soul-Kingdom &c:* and thus he confoundeth himself with his own Colours and Reasons.

R. W. And thou say'st; *It is contrary to what G. F. and his Clamour, that the Kingdom of God consists in Righteousness, and Peace, and Joy in the Holy Spirit, as opposite to the Kingdom in the Pharisees and all Hypocrites, as Hell to Heaven.*  
p. 39. }  
Heaven.

Answ. And why so? why may not the *Kingdom of Heaven* be compared to *Leaven*, and a *Grain of Mustard-Seed*, as the *King-*

Kingdom of God, which the Saints are Heirs of, that standeth in Righteousness, and Peace and Joy in the Holy Spirit? Darest thou say, That the Kingdom of Heaven that was within the Pharisees, was of the Nature of Hell, or as Hell to Heaven? prove this by Scripture. And where was that Holy Ghost, that Stephen told the Jews, they did resist, as their Fathers did? and what was that, that prickt Saul, and made him kick again? But thou Contradistest thy self here again, to what thou say'st (pag. 38.) That Christ's Kingdom in the Jews, Pharisees and Disciples was an inward Soul-Kingdom within them, thou say'st there R. W.

R. W. thou goest on, and makest a great *Gulf* (as thou callest it) but to no purpose; and thou say'st, *The thing is so notoriously childish and ridiculous, that a King should affirm, He was an Actual King in his Enemies Country, where the Whole was up in Arms against him &c.*

Answ. What Childish talk is this? Is not a King a King, though the Country be up in Arms against him? and is not Christ King, though all do not obey him? and did not Christ shed his Blood, and dye for all Men, though all Men do not live to him? And doth not he Reign, who saith, *All Power in Heaven and Earth is given to him?* and the Apostle saith, *They that Suffer with him, shall Reign with him, 2 Tim. 2?* And dost thou not wickedly charge Christ to be *Notoriously Childish and Ridiculous*, for saying, *The Kingdom of Heaven was within the Pharisees?* (and thou say'st the same, pag. 38.) For thou and the Pharisees being blind, would not receive Christ, the King, to Rule in their Hearts: and therefore saith the Apostle to the Saints, *Let Christ Rule in your Hearts by Faith.* — And then thou tellest a Story of a Lamb and a Wolf, and a Man pretending to love a Woman in the way of Marriage, and she abhors to hear of the Motion: This thou may't apply at Home. For, God so loved the World, that he gave his only begotten Son; that whosoever believed in him, should not perish, but have Everlasting Life.

R. W. And then thou goest on, and Contradistest thy self, and say'st; It's true, the Motions of War and Love are made and offered from the King Warring &c.

Answ. But they rejected these Commands of Christ. And then thou say'st; But that this Government and Kingdom should be within them, is nothing but impious, impudent and childish Prating. But what are thy Words to the purpose here? Christ doth not

say, That he *Governed* in the Pharisees, as he *Governed* in the Saints: but it is Wickedness in thee to say, That Christ's Words are *Childish* prating, and impious, which said, *The Kingdom of Heaven was within the Pharisees*, Luk. 17. And this *Childish* prating is thy own, and Contradictest thy self, who saith, *That the Kingdom of Heaven is a Spiritual, inward Soul-Kingdom, and was in the Pharisees, Jews and Disciples*: So, thou hast been Fighting against that, which thou hast granted.

R. W. And thou bringest Thomas Weld's Saying, [*How clear the Scripture is, Faith comes by Hearing, and not by Minding the Light within.*] And G. F. Answ. [*"Doth any Man know Christ but by the Light within? And is not Christ the Word? and can any see without Christ the Word? Doth it not make manifest? nay, doth it not give the Light of the Knowledge of the Glory of God in the Face of Christ Jesus* (2 Cor. 4.) *from whence Faith cometh?* And so, *Faith cometh by Minding the Light within, Christ the Author of it; and bringeth to look at him, and hear him.*] Very good Truth to them that know it. —

R. W. Replyeth and saith; *My Eyes have seen a poor distracted aged Woman, walking in State, boasting of her Majesty, Jewels and Crown, with a Straw in her hand for her Scepter. And thus this poor and mad Soul walks even like Nebuchadnezar upon his Babel; All is Christ, and he is Christ, Christ is Faith and all.*

Answ. This confused Babel thou mayst apply to thy own Condition, of the *Distracted Woman*, for it is not ours. And let the Reader see, if he hath not abused G. F.'s. Answer to T. W? Doth he say, *All is Christ?* and, *He is Christ?* and, *Christ is Faith?* for G. F. faith, *Faith cometh from Christ, and the Light cometh from Christ, and Christ is the Author and Finisher of it.*

R. W. And thou say'st; *He sli. his this so known and unquestionable Record, Faith comes by Hearing &c, and Rom. 10. concerning true Salvation, true Worshipping, Praying, Believing, Preaching, Sending; which Holy Writing Fox dares not seriously and impartially, and in the Fear of the most-High consider, as to the various means and ways of God's sending unto Man.*

Answ. As for God's sending unto Man, all such we own; for they *Preach Christ the Word*. For the Apostle saith, *The Word is nigh thee, even in thy Mouth, and in thy Heart; and this is the Word of Faith, which we Preach: and thou confessest, that the Lord opened Lydia's Heart, and then she received the Word, Christ, which*

which the Apostle Preached. But what is all this to your Teachers, that Preach, and never were sent? and as many of you confess, you never Heard the Voice of God and Christ from Heaven immediately? but thou hast wronged G. F's. Words, and hast not set them right down, as they are in the Book (Folio). And can any Man believe, preach, pray or worship God, or see their Salvation without the true Light of Christ Jesus, which cometh from him, the Word?

R. W. And thou say'st; For all G. F. his Scepter of Straw; his mad Fancy of Light, that works Faith &c.

Answ. These are thy Railing Language, and abusing of G. F's. Words: for his Words are not, Worketh by Faith; but Christ Jesus, who is the Author of Faith, is the Light of the World. { And then R. W. asketh, What is Faith &c? It is (I say) the } p. 40. Gift of God; and thou may'st see, how the Apostle describeth it Heb. 11: and Christ, who dyed for the Sins of the World, enlightneth every Man, that cometh into the World, that they may believe in him, that dyed for them. And then thou ramblest on, but to no purpose, in Reply to G. F's. Answer.

R. W. And thou askest, What is Preaching, but Publishing &c, or declaring, what the Will or Mind of the King Eternal is, which he hath revealed to the Patriarches, Moses and the Prophets from the beginning of the World? and what did Christ Jesus declare to the Apostles, but that which Moses and the Prophets did say should come to pass &c? and was not this Proclamation of Good News to be made over all the World, and first at Jerusalem &c?

Answ. Who gain-sayeth this? the Quakers do not. But what is this to G. F's Answer to T. W. or to R. W. and all his Priests in New-England? for did ever they Hear the Eternal King's Voice immediately from Heaven, and Preach this good News, as the Prophets and Apostles did, freely, as they had received freely, to give, Act. 26. Lnk. 24. and as you may see in the Evangelists? But they have gotten the Form of Godliness, and deny the Power thereof, and persecute them, that be in the Power of Godliness.

R. W. And thou talkest of Four sorts of Hearers of the Glad News, that received and believe with a false and overly, loose and Sandy Belief.

Answ. This is thy own Condition R. W. and the Priests in New-England. And as for those, that Receive Christ by believing in the Light, are grafted into him, and united to God. And as for the

the Men of Samaria hearing the *VVoman*, who preached Christ to them, *A Man that told her all, that ever she had done*; this may shame thee, and the Priests in New-England, that did not receive God's Sons and Daughters, which Preached Christ to them, *That told them all, that ever they had done*; and would have turned them and thee to Christ: and instead of receiving them, you persecute them with Tongues and Hands.

*Answ.* And thou say'st; I know, these poor Foxians do bear a kind of a Motion within them. [Then that is more than the Parrots, which thou speakest of pag. 35: and so in this thou confoundest thy self.] But thou say'st; It is but as poor *VVomen*, that go with False Conceptions, or with Tympanies of Wind and Water, or with the Mole, that will resemble the Motion of a True Child: but after all their Thoughts and Fancies by Day and Night, after all their Seeming Feelings, Perswasions, Experience and Preparations this False Conception, False Faith, False Christ, False Light shall vanish in shame and grief, as did Q. Maries after the Thanksgivings and Bell-Ringings for her Deliverance.

*Answ.* This is R. *VV*'s, and the New-England Priests and Professors Condition; he knows it better, than the Quaker's Condition. For do not their Laws and Persecutions declare it to the World, to be the Birth of the Flesh, that hath so Persecuted, Hang-ed and Whipt God's People, who are Born of the Spirit? Is not their Faith prov'd false, and not that, which Christ is the Author of, which worketh by Love? and is not their False Light, or False Christ made manifest, who destroyeth Men's Lives about Religion? for the Quakers true Christ said, he came To save Men's Lives, and bid them, Love Enemies. And so R. *VV*. and the New-England Professors their False Birth of all their Experiences appeareth to be but like a Tympany of *VVind* and *VVater* (as he speaketh) that vanisheth away: and all their Preparations with their Elders and Members, and their persecuting Priests, that helped to beget this Birth, is it not all passed away into Persecution with Tongue and Hand, and not the true Birth? and into Grief, and Shame, and Sorrow? and did not the Indians say, That their own God, they Professed, fought against them? And as for R. *VV*. bringing Q. Mary, let them, that are concerned, answer for that: and thou art not to Speak Evil of the Dead.

R. W. And whereas thou say'st; (For my self) I dare these Self-Confidants to particularize any one Scripture, where the Spirit

of God directs any poor Soul to listen or hearken to a Light and Voice within him, affirming, that this is the Hearing, by which Faith is wrought &c? I ask for some Solid Instances, where Souls have been truly Converted (the whole Soul unto God) by any such Notion; and not by some External Means, and out-ward Hearing of this Glad News and Gospel.

A/fw. In this thou hast shewed thy Ignorance of the Scriptures, and the Holy Men of God Conditions. For did not the Jews hear the External Means and outward Hearing of Christ and his Apostles, and yet were not Converted to God? Now, we Challenge thee, and all the New-England Priests, Where ever any one was Converted to God by an Outward and External Hearing, to answer this by plain Scripture? And whereas thou hast said, *Listening to the Light;* but our Words are commonly, *Take heed to the Light* (as the Apostle doth) until the Day dawn, and the Day-star arise in your Hearts: and was not the Light the Means to take heed unto? And what External Means had Abraham, that saw the Day of Christ and his Gospel? and what External Means had Moses, when God spoke to him, or Outward Hearing of Man's Preaching to him? And what External Means had Mary Magdalen and other Women, when the Lord sent them to Preach the Resurrection? And what External Means had Daniel, when he Heard the Voice of God? and was not this Voice of God within? though we deny none, that God and Christ speaketh to and sendeth. But did not the VVord come to Jacob? and was not that the Author of his Faith? and was not he Converted? and did not all the Holy Men of God speak, as they were Moved by the Holy Ghost? And doth not Christ say, *He that hath an Ear, let him hear, what the Spirit saith to the Churches?* and is that an Outward Hearing or External? And doth not the Apostle say; *No Man knoweth the things of God, but by the Spirit of God,* which Revealeth them? and doth not Christ thank his Father for Revealing his things to his Disciples, and hid them from such VVise, as you are? And can any come to Christ, but whom the Father draweth? and is that by an External and Outward Hearing? And doth not the Lord say, *He openeth the Mouth of Babes &c?* And did not the Lord open Lydia's Heart, to hear Christ, that Paul Preached; who was a Minister of the Spirit? and did not he and the Apostles Sow to the Spirit? and was that an Outward and External Means? And doth

doth not the Lord say; *He will put his Laws in their Minds, and write them in their Hearts;* and he will be their God, and they shall be his People: and they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know me from the Least to the Greatest, saith the Lord: and is this your External Means (in New-England) and Outward Hearing, who persecute the Children of the New-Covenant, (that are Taught of God) for not following of you?

*R. W.* And thou say'st: *I ask, if it be not a Ridiculous Contradiction, to fill the VVorld with a Sound of their New He- and She-Apostles?*

*Answ.* We say, Nay, who are sent of God, and have heard God and Christ's Voice, as the Prophets and Apostles did. And you, who are feeding of your External Means of your Outward Hearing, and hate the Light of Christ, and are Erred from the Spirit, that gave forth the Scriptures, persecute us, as your Fore-Fathers did Christ and his Apostles.

*R. W.* And thou say'st; *I ask, if this Light within (without and opposite to the Hearing without, which is the Question) be the Means of Faith, how is it possible, that so many serious, enquiring Men in all Ages should not perceive a Breath of this VVind, no, not in their own Bosoms? and that Famous Paul should be Conscientiously and fully persuaded, that he ought to do many things against Christ Jesus?*

*Answ.* Hast not thou here manifested thy Ignorance again? for the Light of Christ within is not opposite to the Ministers of the Spirit, and such, as turn them from Darkness to Light &c. And the Apostles bid the Saints, *Look unto Jesus, the Author and Finisher of their Faith, not unto them:* and is not He the VVord, the Apostles Preached, and told them, it was nigh in their Hearts to hear it and do it? And Moses describeth the Righteousness of the Law &c: but the Apostle saith, *The Righteousness of Faith, which speaketh on this wise (mark, Speaketh) say not in thy Heart, who shall ascend into Heaven? that is, to bring Christ down from above; or who shall descend into the deep? that is, to bring Christ from the Grave &c: but what saith it? The VVord is nigh thee in thy Heart, and in thy Mouth; and this is the VVord of Faith which we Preach.* Now mark, the Apostle Preached the VVord of Faith in Peoples Hearts and Mouths; and was not this VVord in Abraham's Mouth? and Jacob's Mouth? and Moses Mouth?

and

and the Prophet's Mouth? and dost thou say, Enquiring Men in all Ages should not perceive a Breath of this Wind? and because thou and the Priests in New-England do not perceive a Breath of it, therefore thou judgest others, like thy self. And how could all the Prophets see Christ without the Light, which was Life in the Word, by which all things were made? — And whereas the Apostle saith, How shouldest they hear without a Preacher; and how shouldest be Preach, except he be sent; what is this to your Preachers, that never Heard the Voice of God, and run, when God never sent them? And the Apostle saith, But have they not all heard? (mark) yes verily &c: so, Then (saith the Apostle) Faith cometh by Hearing, and Hearing by the Word of God. And Paul, who was fully perswaded, he ought to do many things against Christ Jesus &c; shewing, that he had heard of Christ with his External Ears and outward Means, and had heard the Prophets, that spake of Christ; yet was a Persecutor of Christ in his Members in his False Conception, like thee, and the Priests in New-England. And though Paul heard Steven's Sermon, yet he was not converted; but at his Conversion Christ told him, It was hard to kick against that, which had prick'd him: for Christ knew, what had prickt him, that made him kick again, when he was a Persecutor of Christ in his Members, like R. W. and the New-England Priests and Professors: and it is the way of the Persecutors about Religion, to kick against that, which pricketh them.

R. W. And thou say'st; Therefore it is Grace, that doth All; and yet thou say'st; This is something, but reacheit not home, [but what this something is, thou hast not told the World.] And thou say'st; If all Men in the world have this Light, (which is sufficient without Hearing) why shouldest not some (especially the Wife and Enquirers &c.) perceive it, or something of it? as Paul did not, until he heard something (and because God had a purpose to make an Extraordinary Use of him) &c.

Answ. What is this to R. W. and the New-England Priests, who are Strangers to this Work? And Christ, who enlightneth every Man, that cometh into the world, he saith; Learn of me &c: and God saith; This is my beloved Son, HEAR YE HIM. Yea, the Saints heard the Apostles, which were Ministers of the Spirit; but was the Apostle therefore the Author of their Faith, and Finisheit? or, were the Apostles the Word, which they Preached? And as for thy Wife and Enquirers, some ask and have not, because they ask

amiss: but as Christ Enlightneth every Man, that cometh into the world; so, if they do not hate the Light, in that Light they will see more Light, and see Christ, their full Satisfaction. And thou say'st, *It is Grace, that doth All:* If so, what do the Scriptures and the Teachers do then? which are thy only Sword, Weapon, Rule &c; and thy outward Means, which thou hast been busying thy self about? — But R. W. the Scripture saith, *Grace and Truth cometh by Jesus Christ, which shed his Blood, and tasted Death for every Man:* and this *Grace of God, which bringeth Salvation, hath appeared to all Men;* and God said to Paul, *It was Sufficient.* So, it is *Sufficient to Teach People, and bring their Salvation, if they do not turn it into Wantonness, and walk despitefully against the spirit of Grace:* and such are not like (though they do enquire) to perceive, that deny that, which they should perceive without.

R. W. And thou bringest T. P. saying, [To say, the Officers of the Church are Invisible, it is plain of their Father the Devil]. G. F. Answ. to T. P. and saith, [The Holy Ghost made the Officers of the Church Overseers; and that made the Officers the Overseers to be Invisible. For they saw with an Invisible Eye, and so, they were in the Spirit, which is Invisible, and not in the Flesh, else they could not be Overseers in the Church of God: and you are the Visible Apostatized from them]. — And R. W. replyeth, and saith; *This is one of the most impudent Fooleries, that either Fox or (as the Proverb is) any Dog could be impudent in.*

Answ. Here you may see, how R. W. beginneth with *Railing Language*, which he had better applyed to his own Spirit, which cometh from it: but he hath not proved out of the Holy Scripture his *Lying Proverb.*

R. W. And thou sayst, G. F. acknowledgeth a publick Assembly of Christians, as well as of other pretending worshippers, Turks, p. 42. Jews &c. and also he acknowledgeth the Ministers, Officers and Overseers of their Assemblies.

Answ. Doth G. F. here mention the Overseers made by the Holy Ghost of the Turks and Jews, but them in the Apostles days? why dost thou abuse his Words?

R. W. And thou say'st, G. F.'s Reason is notoriously silly and impudent: why? Because G. F. saith, *The Churh is in God, and the Overseers are made by the Holy Ghost.*

Answ. Doth not the Apostle say, *The Overseers were made by the*

the *Holy Ghost*? and, the Church was in God, as *Act. 20, 28*, and *Theſ. 1*? and is this Doctrine of the Apostles notoriously silly and impudent? why? because you are not in the same *Holy Ghost*, and your Church is not in *God*, as theirs was.

*R.W.* And thou say'st; *Are the Secrets of God always secret, and never to be Revealed? the Child in the Womb, the precious Stones &c. when brought forth, are no more Invisible, than the Sun in the Firmament.*

*Answ.* Were not the *Children in the Womb*, or *precious Stones Invisible*, before they were brought forth in themselves? how proveth *R.W.* and the *New-England Priests* that to be like unto the things of *God*? The *Secrets of God* are *Revealed* by his *Spirit*, which is *Invisible*: and so, they are *Secrets* to them still, to whom they are not *Revealed* by the same *Spirit*. And this *Spirit*, that doth *Reveal* the things of *God*, doth make them *Overseers*.

*R.W.* And thou say'st; *The Christian Profession and Professours, how-ever they were wrought and prepared, and by divers Means by God's Spirit; yet &c.*

*Answ.* But what these divers *Means* are, *R.W.* hath not told the *World*. But what is this in opposition, that the *Holy Ghost* made not *Overseers* in the *Church* in the *Apostles days*? it is nothing to that.

*R.W.* And thou say'st; *Yet the Lord Jesus Christ compareth them to the most Visible, Conspicuous, and Glorious Things and Persons, to the Sun and Moon in the Heavens, and the Heavens and Stars also; to Mountains and Cities &c. and to Kings, their Houses and Palaces &c.*

*R.W.* What is all this to oppose the *Apostle's Doctrine*, and say, *The Holy Ghost did not make them Overseers?* which is the Consequence of *R.W.'s Jangling*. For we do grant, what the *Lord Jesus Christ* doth compare his *Holy People* to in *Scriptures*; but that's not thy *State*.

*R.W.* And thou say'st; *Although the Lord Mayor of London, and the several Officers of the City are not made and ordained in the publick Streets; nor Generals &c. are they not therefore Visible &c.*

*Answ.* What a Story is this! who opposeth thee in this? who saith, They are not *Visible*? But what is this to oppose the *Apostle's Doctrine* still, who said, *The Holy Ghost* (that is *Invisible*) made them *Overseers*? Will *R.W.* say, *It is the Holy Ghost, that maketh*

maketh all *Mayors*, and *Generals*, and *Officers*, which are *Visible Officers* by *Visible Commissioners*? else what doth he bring this *Comparison* for? The Work of Christ's *Overseers* is *Spiritual*; it is with a *Spiritual Eye* and a *Spiritual Discerning*, and by a *Spiritual Power*, and to watch over the *Invisible Spirits of People*, the *Souls of Men and Women*.

*R. W.* It is most true &c. that the Church is in God: [and then thou Contradictest thy self, and say'st,] And is it not also true in one Sense [that is, thy Sense, not the Apostle's 1 Thess.] We live in God, and move in God, and have our being in God &c.

*Answ.* What Roger! one while a *Church*, and not in God, and yet *Live in him*, and *move in him*, as thou confessest? Thou say'st, *The whole Creation is Gloriously Visible*. Who faith to the contrary of that, which is *Outward*?

*R. W.* And thou say'st; *The Saints, their Assemblies and Officers are in God Visible to the world* &c. though in an *Heavenly Spiritual Sense*, *transcending the being of the Creation*.

*Answ.* And yet *R. W.* bringeth *J. M.* to Contradict himself; [in his Append. pag. 21.] and saith; *The Wise Heathen-Philosophers had a greater measure of Light in them* (which is the first Adam) *than any I can find now*. And *R. W.* opposeth *G. F.* for setting up Christ the Second Adam, and his New Covenant, and his New Creatures above the First Adam and the Heathen-Philosophers; and now [in his 42 Page] he confesseth, *This transcends the being of the First Creation*: Why didst thou oppose *G. F.* then (in thy 21 Page) and there Contradict what thou say'st in page 42? But where doth the Scripture say, *That the Saints, and their Assemblies and Officers are in God Visible?* for God is a *Spirit*, and they that are joined to the Lord, and are in the Lord, it must be by the *Spirit*: for none knoweth his things, but by his *Spirit*, that is *Invisible*. And *G. F.* never denyed, that the Bodies of the *Saints and Officers*, and *Assemblies* were *Visible* now, and in the Apostles dayes, and they were and are to be seen with *Visible Eyes*; or else how could they have been persecuted in the Apostles days, and in *New-England*? if you had not seen *Quakers* there, you could not have hanged them. —— And thou say'st; *It is most true and most sweet, that the Church is in God*: yet again, *G. F.*'s Reason is notoriously *Silly and Impudent*, [because he faith to the Priest, *R. W.* defendeth, that the Church is in God:] So Roger, put thy Words together and see, what Sense thou canst make of them?

*R. W.*

R. W. Thou say'st; Yea, G. F. and his &c. for all their being in God, and some of their proud and silly Answerings in Courts, that they Live in God, and Dwell in God &c.

Answ. See R. W's. Contradiction before in the same page, where he faith; *We live in God, and move in God, and have our Being in God &c:* we must not now confess this (that he just now owned) without being called *Proud and Silly*. But why! must not we tell, where our *Living and Being* is, before your *Courts*? and are not they *Silly and Proud* (as thou speakest) and *live not in God*, that cannot endure to hear People tell you, where their *Living and Being* is? And yet thou say'st; *They disown not their own Visible Congregations &c.* Why should they disown their *Visible Assemblies, or Teachers, or Overseers?* which are gathered together in the Name of *Jesus*, and are Ministers of the Spirit; and are made *Overseers* by the Holy Ghost, that is *Invisible*: and their *Singing and Praying in the Spirit* they own. As for those *Audible Performances* thou speakest of, the Saints perform their *Worship, Praying, Preaching &c.* by the Spirit: is the Spirit and Truth *Visible*, in which God is worshipped? let R. W. and all the Priests prove that by Scripture, if they can.

R. W. And thou say'st; *VVhy doth this poor notoriously Visible Cheater thus prate of Invisibilities, especially in times of Peace and not in Elias his Case?*

Answ. What! must they not talk of *Faith*, by which the *Invisible* God is seen? nor the *Word of God*, which was made *Flesh*, by which all things were made? nor talk of the *Holy Ghost*, which made *Overseers*? And did not the Apostle say, *Ye are not in the Flesh, but in the Spirit*, (Rom. 8, 9.) and yet all these were upon the *Earth*? but thou art dark, not knowing the things of God. But you Professors, that *prate* so much of *Visibility*, are *Invisible* enough at *Times*, running away and flying your *Testimony*: but the things that are seen, that are *Temporal*, your striving is in: and so thou pleadst for *Visibility*. And though we are for God's *Invisible* things, against your Carnal envious Minds; yet, have we not been *visible* in *Tryals and Persecutions*? did we hide from you?

R. W. And thou bringst *M. Bine*, which faith [ *The Scriptures may be understood by the Help of Tongues.* ] And G. F. Answ. [ "All *Scriptures* were given forth by *Inspiration*: and so without the *same Inspiration* it is not understood. Again, Pilate had the *Script-*

" Scriptures and Tongues, and yet did not understand the Scriptures  
 " nor Christ the Substance of them: and this you have set up  
 " since the Apostacy, your Tongues, you Raveners from the Spi-  
 " rit. ] — R. W. replyeth and saith, That G. F. confesseth, that  
 every Syllable or Title in the Scripture is the Word, or immediate-  
 ly revealed VVill of God, against his and the Quakers common Song,  
 hath God any more Words than one ?

Answ. Doth G. F. speak these Words in his Answer ? did ever  
 G. F. or any called Quakers deny, but the Scripture was given  
 forth by Inspiration, and was Revealed from God and Christ to  
 his Prophets and Apostles, which were the VWords of God and  
 Christ, and he the VWord ? And, Thou shalt not kill, and steal &c.  
 was not that Revealed to Moses, and the VWords of God ? for Christ  
 saith; I am the Door, and, I am the Bread of Life; he doth not  
 say, That he is an outward Door, or outward Bread, that is  
 made of Corn. And was not the Promise of God Revealed, and his  
 Commands ? and must they not be known by the same Spirit, to an-  
 swer them in Man &c ?

R. W. And thou say'st; I observe, the end of G. F. (and especially  
 of the old Fox and Serpent that acts him) is, to destroy the coming  
 of God's Holy Records and Writings to poor lost Men to their Sal-  
 vation.

Answ. Are the VWritings to Salvation to lost Men ? is not Christ  
 their Salvation ? May not the Devil and the Pharisees have the  
 VWritings, and yet be Enemies to Christ the Salvation ? did not  
 the Jews think to have Life in the Scriptures, which testified of  
 Christ, and would not come to him, that they might have Life  
 and Salvation ? And dost not thou say (in the same Page) That  
 G. F. confesses, how all Scripture was given forth &c ; and now,  
 dost thou Contradict thy self, and say'st; His end is, to destroy the  
 Scriptures ? No, no ; We love the Scriptures : and thou mightst  
 have kept all thy bad Words at Home. — And thou say'st ;  
 He may foist and whisp in, what his Hellish Malice pleaseth to their  
 Damnation. — Roger, this is thy own Condition, and not the  
 Quakers, as thy Lyes have manifested.

R. W. And whereas thou say'st ; If no Knowledge of the Tongues, in  
 which the Most-wise, Holy Lord pen'd his Letters or Writings to us,  
 then no Preaching of the Doctrine in them to the world without some  
 New miraculous way, then no Translating and Reading of them,  
 which is, that the Devil in all Ages and at this day aims at with all his  
 might.

Answ.

*Answ.* Doth G.F. deny Tongues in themselves here, which are natural things? and what must be inferred from thy Words, but that Men may understand the Scriptures with Natural Tongues? then I query; How was it, that the Pharisees, and the Grecians, and all other Languages did not understand them? and how is it, that Christ saith, He thanketh the Father, that he hath revealed these things unto Babes? And the Apostle saith, No Man knoweth the things of God, but by the Spirit: and G.F.'s Answer is, That all Scripture was given forth by Inspiration; so without the same Inspiration it is not known: and if this be to deny the Scripture, let the Righteous judge. And as for all thy bad Words here against us, thou mightst have kept them at home.

R.W. And whereas thou say'st; I charge upon this proud Ignoramus, and all his blind Disciples &c. the horrible Crime of Unthankfulness and Ingratitude; for were it not for Tindal burnt to Ashes, and other Heavenly Spirits set on work from Heaven to dig out the Knowledge of Hebrew and Greek, and turn it into French, Dutch and English &c, how should these Seraphical Doctors know, whether there were such a Creation of Heaven and Earth, and a Man and his Wife, which we talk of. } p. 44.

*Answ.* Dost thou not Contradict thy self (in thy 22 Page), when Plato granteth a Creation, and a kind of Father and Son, where thou settest up the Heathen-Philosophers? and dost thou not say, what Aristotle confesseth of the God-head? and what Scripture had they? and dost thou not say, Thou findest in all Mankind a Conviction of the Eternal Power and God-head? And doth not the Apostle say, He understood by Faith, the World was made or framed by the Word of God, Heb. 11? and doth not John say the same Job. 1? And is not God the same now to his People in Christ, as he was to Moses? and doth he teach his People in the New-Covenant short of Moses? And as for thy Charge of Unthankfulness &c. keep it to thy self: for we can praise the Lord for the Scriptures, and such as honest Tindal, that did translate them; who was burnt and persecuted by the same Bloody Murdering Spirit of New-England, that kill'd our Friends. But what hast thou to do with W.Tindal? hear him in our Defence against thee and thy Brethren, saying: "It is impossible to understand in the "Scriptures more than a Turk, for who-so-ever hath not the Law "of God writ in his Heart to fulfil it. Again: Without the Spirit

"it is Impossible to understand them (W. Tindal's Works p. 319, "p. 80). What is this, if People have the *Scriptures* in all the *Languages*, and yet oppose that, which must lead them into the Truth of them, or inspire them to know them? and though they have the *Scriptures* in all *Languages*, can any know *Adam* and *Eve's* State in Paradise, except they be brought thither by Christ? And it's true, they may have an outward Knowledge by reading of *Adam* and *Eve* &c; but in this thou confoundest thy self, and say'st, *A Parrot may talk of Heaven and Hell, and the Grace*, and so, may not a *Parrot* be taught to talk of *Adam* and *Eve*? (read thy 33 Page). And then R. W. telleth of a *Question put to a Soul*, and the dreadful end of that *Party*; but he hath particularized no body: so, it is like the rest of his Stories.

R. W. And then thou chargest the *Quakers* with *Laziness*, because they do not study the Original Language themselves, saying; *It is a shameful Trade, and deceitful, when Persons have money in their hands, to take up all on Trust*. And further thou say'st, I never knew any of these *Foxians* so inclined; but according to the *Lazy Fool* under the *Fig-tree* &c.

Answ. R. W. Contradicteh himself: he saith, (pag. 43.) John Stubs vapour'd and said; *He understood as many Languages as I*: [and in another place] *That he understood the Greek, Hebrew, and Latine*. And the *Quakers* have their Schools, that teach all these Naturals: but what is all this to know *Christ* and the *things of God*, which are Revealed by his Spirit? And *Christ* saith, *Flesh and Blood had not revealed him to Peter, but his Father*: and was not *Peter's* and the *Jews* *Language Hebrew*, that opposed *Christ*? And as for all thy foul Words, thou mightst have kept them at Home; for they are not worth Answering. But we challenge *R. W.* and all the *New-England Priests* to prove by *Scripture*, where-ever *Christ* or his *Apostles* charged one of their Believers with the *Horrible Crime of Laziness*, for not studying the Original Languages, as the means, by which they might know the *Scriptures* and *Christ*, without the Revelation of *Christ* and his *Spirit*?

R. W. And thou say'st; I judge, that *G. F.* with his Wild Spirit cannot prove, that *Pilate* had the *Hebrew, Greek and Latine*.

Answ. That is not the Matter in hand: for *G. F.* his proof was, That the *Scriptures* are known again by the same Inspiration: and that is thy part and the *New-England Priests*, to disprove, that

that Pilate had not the Hebrew, Greek and Latine, which he caused to be set up upon Christ, when he Crucifyed him.

R. W. And thou say'st; Thou knows, that the Devil abounds in Tongues, and can speak all Languages; and I know and have seen his Inspirations, Three thousand Verfes, in a shew very Heavenly inspired by him, by an English VVoman of this Country.

Answ. But what this English Woman is, thou hast not named in thy long Story of her. And it's like, thou art more acquainted with the Devil and his Works, than with Divine Inspiration: and if he knoweth all Languages, what is this in opposition to G. F., that saith, *The Scripture is known by the same Inspiration, that gave them forth?* But I believe, the Devil and thee art little acquainted with this Inspiration; if thou werest, thou wouldst not give G. F. so much foul Language, that holdeth it forth. And it's like, this VVoman thou speakest of, is one of your own People; for if she had been a Quaker, we should have had her Name in Print before now. And the Apostles were *Inspired by the Holy Ghost with Tongues*: and if the Lord should *Inspire* any now, I question not, but you would say, It was of the Devil. But we charge thee and the New-England Priests, to shew us by Scripture, where Christ or his Apostles commanded to set up Schools, and to Study Tongues and Languages, and then go to Preach? for the Scripture faid, That they had sometimes Interpreters (as Cor. 14): and if they had not, they were to be silent.

R. W. And whereas thou say'st; Thou art sure, that we talk (like little Children) without the least Knowledge at all (generally) of any thing but their Mother English; and yet so proudly and imperiously vapouring and triumphing &c: and yet thou say'st; I perceive, that John Stubs was a Scholer; and had Hebrew, Greek, and Latine; [He was a Quaker, that disputed with thee.]

Answ. And what Contradictions are these R.W! And what canst thou tell, what they do in their grave Consultations? what doth Roger make himself here? But what is all this as knowing the Scriptures again by Inspiration? and the Quakers can praise God, for what they are through his Grace. — And then thou tellest a Story of Theora John, and say'st; The Quaker's Inspirations are like unto his: Nay, this thou might'lt have kept at home; for we own no Inspiration, but by the sam Holy Ghost that gave forth Scriptures.

R. W. And thou say'st ; G.E. is no wiser in affirming, that the Tongues came in place of the Spirit since the Apostacy : for before the Apostacy the Lord furnished his Servants with the Understanding of several Languages miraculously ; and with the Apostacy those Heavenly miraculous Gifts ceased.

Answ. And therefore you have studied the Tongues in the Apostacy, and set them up in place of the Spirit : but are not the Gifts of the Spirit known again out of the Apostacy ? And is Inspiration known by studying Natural Languages ? and what is this to the purpose of the Apostles knowing Tongues by Inspiration ? G. F. opposeth not that ; by which Inspiration they gave forth Scriptures : which Inspiration maketh wise. And thou confessest, The Devil can speak all Languages : so if you study to know all Languages, they are but Natural things ; and are you any thing wiser with your Natural Languages than he ? for can any know the Prophet's, and Christ's and the Apostle's Words, and Christ, but by Revelation of the Holy Spirit and Inspiration — the things of God ?

R. W. And thou say'st ; In the Apostacy the Father of Spirits gave to his Two Witnesses Power, and Authority, and Ability &c.

Answ. But prove this out of the Revelations, that the Lord Commanded them to set up Schools and Colledges to learn Languages to set up Ministers : for the Papists (that thou speakest of) had Schools and Colledges to make Ministers, before Calvin and Luther rose ; and so have you. And as for the true Protestants and Martyrs, that suffered Persecution (as we have done by the same Spirit of New-England) we own all those true Protestants ; and how the Lord upheld them in their Testimony : and this is nothing to you Professors of New-England, who are found like these Foxes and Popish Spirits, worrying the Lambs, and speaking evil of things you know not.

R. W. And thou say'st ; Thou wilt not discourage the weakest English Man or Woman (in Christian Humility) to sound forth the Praise of God in Writing, Speaking, and Printing in English, what they have Experimented of the Son of God &c : And then thou Contradictest thy self, and hast been speaking against Her-Apostles and She-Apostles of the Quakers, speaking by the same Spirit : and thou say'st ; But when they lift up their Horns on high (or their Bruitish Ears, as Foxes do, instead of Horns) then I must

must tell G. F., that although he prattles amongst the English, and they be cheated with his dying Spirit &c.

Answ. As for Cheating and dying Spirit, R. W. may keep at home, with the Bruitish Ears thou speakest of, and his and the New-England Men's Horns. For it is with the Holy Spirit of God, that we do exalt the Horn of our Salvation; through which Spirit we have had Experience of his Son, and of his Light, Faith, and Mercy and Grace manifested to us: and this we have been moved of the Lord to Speak, VVrite and Print; which hath made the dark Spirit in thee and the New-England Priests to rage and persecute. And it was not a Simple Pretending (as thou scoffingly say'st) of some of our going to the Turk and Pope; but a Motion of God, whether they will hear or forbear. But R. W. may Rail against them behind their Backs in his Tongues and Languages, but before their Faces he dare not shew his Face: and therefore the Lazy Spirit he had better applyed at Home.

R. W. And then thou say'st; They must either be furnished with the Gifts of Tongues Miraculously &c; or else they must fling off their Lazy Devil, and Study the Tongues of other Nations, to whom they carry their (pretended) Glad News.

Answ. Is the Devil Lazy, and can speak all Languages, as R. W. saith? Must the Quakers study the Tongues to Preach the Glad News? and what, if they have them already? Did none speak by Interpreters? read 1 Cor. 14. And what, if they can speak all these Tongues, and be out of the Spirit of Inspiration, that gave forth Scriptures, and Revealeth the Son, it would but bring People into a Form, like the New-England Professors and others, and to speak of Heaven, and Hell, and Grace (as thou say'st) like the Parrot (in thy 35 Page). So, compare this with thy 45 Page and see, what a great rambling thou hast made against G. F.'s. Words to no purpose, who saith, [“The Scripture must be known by “the same Inspiration, that gave them forth”]; and for all thou hast said, thou hast not disproved it. And the Glad News of Christ and his Gospel was and is Preached by his Spirit: for the false Christs and VVolves may get the Sheeps-cloathing, as you Priests have done, and have worried the Lambs in New-England.

R. W. Bringeth M. Bines (fol. 86.) saying [Notwithstanding thy passing through the First and Second Resurrection (as he saith) there remains a Torment for thee at the last Day, { p. 46. and Woe. And G. F. Answ. [“They are blessed, that have

"have Part in the First Resurrection, the Second Death hath no Power over them; but are made free from Wrath that is to come, and are passed from Death to Life: and are translated into the Kingdom of the Son of God; and are in Union with the Son of God and the Father both]. R. W. replyeth and saith; G. F. arrogates to himself and his Foxians, a passing through the First and Second Resurrection; he triumphs in their Blessedness pronounced to their First Resurrection, viz. of Communion with God, and Freedom from Wrath to come.

Answ. The Reader may see, how R. W. falsely applyeth the Priest's Words to G. F., which speaketh of the First and Second Resurrection: but doth G. F. mention the Word of passing through the Second Resurrection? For doth not John say in the Revelations (and is it Arrogancy in him?) Blessed and Holy is he that hath part in the First Resurrection, on such the Second Death hath no Power; for they are Priests of God &c, (Revel. 20)? And doth not the Apostle say (Rom. 5, 9,) We shall be saved from Wrath through him (to-wit, Christ &c)? and, Thanks be to Jesus, which hath delivered us from Wrath to come (1 Thess. 1, 10)? and (Chap. 5, 9). God hath not appointed us to Wrath? And the Saints had Fellowship with the Father and the Son (1 John 1)?

And R. W. saith; That G. F. is in his Burrough of Words of divers Significations &c. Nay Roger, G. F.'s. Words are plain; and thou art in thy Burrough, that feest them not. And then thou say'st; G. F. wrests and winds, what is for his wicked Ends. This is false, and thy own Condition; and wherein doth he wrest, when he speaketh plain Scripture?

R. W. And thou say'st; You shall never take him in distinguishing and defining, what is the First and Second Death, and what is the First and Second Resurrection.

Answ. What need he, when John hath plainly defined and distinguished it in his Revelations?

R. W. And thou say'st; The Truth is, as soon as they hearken to this Familiar Spirit, they are so elevated, that they be in Heavenly Glory: the Resurrection is past, and (with K. Agag's Dream) the Bitterness of Death and Wrath is past for ever with them.

Answ. This thou mightst have applied at home, with thy Familiar Spirit, thou speakest of. And dost thou not here again abuse G. F.'s. Words? doth he say here, That the Resurrection is past? and are they not the Priest's M. b.'s. Words of Passing through

through the First and Second Resurrection? But where doth the Scripture say, They that have part in the First Resurrection, there remaineth a Torment for such at the last day and VVO, as the Priest saith? thou shouldst have made this good by Scripture. And as for the Thorns and Thistles, thou mayst keep them at home, which grow in thy own Nature.

R. W. And thou say'st; If we talk of Escaping Wrath to come, and of Enjoying Blessedness, we must prove it to others; as well as to our selves.

Answ. Roger, thou and the New-England Professors have no more Ears to hear it, than the Jews had to hear Christ and his Apostles, who said, Christ had a Devil: and Paul was a Babler, and a Pestilent Fellow.

R. W. And thou tellest us; That the Expectation of the Jews and the Mahometans expecting a Catnal Blessedness to come, is false: and We must prove, Papists and Common Protestants (for all their Prayers and Alms &c.) are under that Sentence, Depart from me, ye Workers of Iniquity.

Answ. Thou didst very well Roger, to confess thy self (at last) to be One of them; and we do believe, thou hast spoken forth thy own Sentence. But dost thou believe, that none of the Papists and Common Protestants will repent? and Jews and Mahometans? Cold Charity, Roger!

R. W. And thou say'st; The Lord Jesus being ask'd about the great Point of Salvation, he seems to answer two things, 1. That the Most will hang their Souls upon the Hedge, and venture like the Highways and Hedges &c.

Answ. We do charge R. W. and the rest of the Priests in New-England to make this good by Scripture, where ever Christ said, They hanged their Souls upon Hedges, and ventur'd like the Highways and Hedges? or else acknowledge, thou hast abused Christ's words, as well as G. F's.

R. W. And thou say'st; Some will endeavour to seek to enter (I judge) both Jews, Mahometans, Pagans, Papists and Protestants, and shall not be able.

Answ. And why did'st thou not put in thy self and the persecuting Professours in New-England? And why shall they not enter? is it not, because they do not believe in the Light, as Christ commandeth? therefore they do not Enter into the Rest because of Unbelief (as in Hebrews)?

R. W.

R.W. And thou say'st Of such, as are sensible of the Narrowness of the Way, and Streightness of the Door, and the  
 p. 47. } Infinite Necesity incumbering, and the Infinite Excellency.  
 inviting, that fling away Preferments, Profits and Pleasures,  
 and chuse to enjoy the Mediator, as lost and damned in our selves,  
 and follow him from his Cradle and Manger to his Cross and  
 Gallowses, and labouring to draw other poor drowning Souls out of the  
 Pit of Eternal Rottenness and Howling with us.

Answ. If R.W. and the New-England Professors were in this, as he saith, he and they would never have been so Envious (as they have been) against the People called Quakers; for R.W.'s Words, and the New-England Priests and Professors Actions give them the Lye. For he is persecuting God's People with his Tongue, and desireth, they may be punished: and the others have Hanged them upon their Gallowses, and Banished and Whipt, and Spotted Goods. And if this be a Spirit, that followeth Christ in his Cross, in his Straight way from his Manger, and Cradle and Cross to the Gallowses, who rebuked them, that would have had Men's Lives destroyed; and told them, They knew not, what Spirit they were of. and said, He cometh not to destroy Men's Lives, but to save them; let all the Sober Christians judge.

R.W. And thou say'st; The Spirit of God tells us of three sorts of perisht Souls, 1. Those without the Law, of which are Millions of Millions innumerable. And yet thou say'st (Append. p. 28.) There is generally in all Mankind in the world a Conviction of an Invisible, and Omnipotent and Eternal Power and Godhead; and thou findest, all Men will confess, that the Mind of God is pure &c. that it was ever and is wickedness, to sin against it. All Mankind having the Law &c.

Answ. How stand these together Roger, and with Rom 1, and 2, which thou say'st, The Spirit of God tells thee, that those without the Law are Millions of Millions innumerable? For if thou meanest the Ourward written Law, whether that of God in the Gentiles was not one with it, which did the things contained in the Law?

R.W. And then thou say'st; 2. Such as had the Law and VVill of God revealed to them in the Covenant of VVorks &c. 3. Of such, to whom Infinite Pity hath vouchfased the Joyful Tidings of the Son of God his Mediation and Intercession &c.

Answ. Art not thou and the New-England Professors like unto the

the Jews, that had the Law of God, and did it not? that have the Joyful Tydings of the Son of God, his Mediation and Intercession &c. who dyed for Enemies, and ye persecute his Friends, like the Jews, that persecuted the Prophets, that had the Law? But what is all this to G. F.'s Words, [ "Blessed are they, that have part in the First Resurrection."] thou hast gone beside the Master, which thou took in hand to reply to; for thou findest fault with G. F. for not defining and distinguishing, what the First and Second Death is; and yet thou hast not done it thy self.

R. W. And thou tellest us of a Story of the Papists, and Protestants against the Papists &c.

Answ. This thou mightst very well applyed to thy self and the Professors in New-England, that are crying against the Bloody Papists, and ye have been as Bloody in this Age, as they.

R. W. And thou say'st; These Quakers pretend the Highest, but no otherwise, than Thou O Capernaum, which art exalted &c. And thou say'st; Tyre and Sidon, Sodom and Gomorrah, and the poor Jews and Mahometans, yea the Papists and Common Protestants shall have an easier Cup to drink, than these ( thou here and often else-where callest Foxians) that are so high, pure and lofty, yet abound with Luciferian Filthiness.

Answ. R. W. as thou Judgeſt, thou wilt be Judged; thou wouldſt have it ſo: but none of theſe things thou haſt proved, but miſ-applyed Chriſt's Words; which is to thy ſelf. And as for Capernaum, Tyre, Sidon and Sodom &c. it may be well ſaid to thee and the New England Professors, who would neither hear Chriſt nor his Servants, but ſlew them. And as for our Cup, trouble not thy ſelf with it, who know the Cup of Chriſt's Suffering, and the Cup of Salvation; who learn of Chriſt to be Meek and Low, and to deal truly with Hypocrites. And as for Luciferian Filthiness, thou mightſt have kept that at home. And Chriſt doth teach and exhort, and maketh his People Clean by his Blood; and they can praife God for it, though thou scoffest at God's Work and them: and we know, that Chriſt hath taught thee none of this foul Lan-gage.

R. W. And thou bringſt M. Bines ( Fol. G. F. p. 89.) ſaying [The Saints are neither in the Fulness of the Godhead, nor in part; away with this Blaſphemey, that faith, this is]. G. F. Answ. [ "The Work of the Ministry was, To bring People to the Knowledge of the Son of God; to a perfect Man; to the Unity of the Faith,

" to the Measure and Stature of the Fulnes of Christ; and Christ  
 " would dwell in the Saints, and God would dwell in them. And  
 " thou say'st, They have no part of the Fulnes of the Godhead;  
 " but John saith, Of his Fulnes we all have received, in whom  
 " dwelleth the Godhead bodily. And ye be all in the Blasphemy, that  
 " be out of this part of his Fulnes ]. R. W. replyeth to G. F.  
 and faith; It was an Horrible Crime, which the Jews, though ma-  
 liciously and fally objected against the Lord Jesus, that he being a  
 Man makes himself God.

Answ. Who denyeth this, but the Jews did so? and what is  
 this to the purpose? but was Christ ever the worse for their Blas-  
 phemy? or his Servants the worse for thy Railing against them, and  
 for New-England Professor's persecuting of them?

R. W. And whereas thou say'st; *VVhat shall we say to these*  
*Bruitish, Blasphemous vile Worms of the Earth, Yesterday creeping*  
 } *out of their Holes, Slaves, Hell-hounds (as we all by Na-*  
 p: 48. } *ture are) so horribly to set their Faces (as David speakes)*  
*against the Heavens, vapouring themselves to be in the God-*  
*head, and that also Bodily: so that what was applicable to*  
*the Body of the Son of God, is proper and applicable unto them*  
*&c.*

Answ. Let the Reader read G. F's. Answer and see, if there be  
 any Colour for him to forge these Words, That which was applic-  
 able to the Son of God, we should take to our selves? Or, is there  
 any thing, that G. F. saith, The Saints are in the Fulnes of the  
 Godhead? but as the Apostle said, What was the Work of their  
 Ministry, which was for the perfecting of the Saints &c. and the  
 Edifying of the Body of Christ, till we all come in the Unity of the  
 Faith, and the Knowledge of the Son of God, and unto a Perfect  
 Man, and unto the Measure of the Stature and Fulnes of Christ.  
 And John saith ( 1 Joh. 16.) Of his Fulnes have we received Grace  
 for Grace. And the Apostle speaking of Christ saith; He hath put  
 all things under his Feet, who gave him to be Head over all things  
 to the Church, which is his Body, the Fulnes of him, that filleth  
 all in all: And the Apostle saith; To know the Love of Christ,  
 which passeth Knowledge, that ye might be filled with all the Fulnes  
 of God ( Ephes. 1, 23; and 3, 19) And the Apostle saith; In him  
 ( to wit, Christ) dwelleth all the Fulnes of the Godhead bodily;  
 and ye are compleat in him, which is the Head &c. ( Coloss. 2, 9):  
 was the Apostle a Blasphemer, and a Hell-hound &c, that spoke  
 these

These Words? and doth not the Apostle say, *That God will dwell in his Saints?* read Coloss. both the 1. and 2. Epis<sup>t</sup>. And as for Setting Face against Heaven, with all thy bad Words and Languages thou mightst have kept at Home.

R. W. And thou say'st; See the horrible Egyptian Darkness, the Lord hath justly poured upon these feigned Gothenites, they exclaim against us for using the word God-man, and ask us, where we find such a Phrase in Scripture? [and why should you not prove by the Scripture, what you do say?] And thou say'st; They rest not in the Title Immanuel, God with us; nor the Fulness of the Godhead bodily in Christ [that is Scripture-Language]. And R. W. faith; But Sacrilegious Robbers (in effect) Arrogate to themselves to be God-men and God-women, the Godhead dwelling in them Bodily.

Answ. We do charge R. W. or any of the New-England Professors, to shew out of our writings, and name the Persons, that ever spoke any such Language; but as the Scripture saith. Christ dwells in his Saints, and they shall sup with him; and they are the Temples of God. And this the Scripture declareth, which we are Witnesses of, praised be the Lord for ever.

R. W. And thou say'st; Whereas G. F. here saith, *The Work of the Ministry was, to bring the Saints to a Perfect Man;* he grossly abuses that Heavenly Eph. 4, which concerns the Fulnes and Perfection of all the Elect of God &c.

Answ. Then were not the Ephesians concerned? And doth G. F. mention the Ephesians only in his Answer? are not his Words general? so the Gross Abuse is thy own, and not G. F.'s.

R. W. And thou say'st; Applying it to every particular deluded Convert of theirs, as being as much Holy, as much God as Christ Jesus &c.

Answ. Let the Reader see G. F.'s Answer, if R. W. hath not grossly Abused his Words here again? for there are no such Words in his Answer of the Saints being as much God, as Christ. But doth not the Apostle say, *That we may present every Man Perfect in Christ Jesus, Col. 1. 28.*? And He spoke Wisdom among them that were Perfect, 1 Cor. 2, 6? And Col. 4, 12, *That ye may stand Perfect and compleat in all the Will of God.* And doth not God and Christ exhort to Holiness and Perfection? and Without Holiness none shall see the Lord. And Christ saith; *Be ye Perfect, as your Heavenly Father is Perfect,* (Matth. 5) and must they not be perfect

perfect in their Love and Measure of the Spirit of God, which they have from him the Fountain, who are Sealed by his Holy Spirit of Promise, Ephes. 1, 13: and 1 Thes. 4, 8? And doth not Peter say, *Ye are a Royal Priesthood, and Holy Nation,* ( 1 Pet. 2, 9 )? and doth not the Apostle Paul call the Saints *Holy Brethren* ( 1 Thess. 5, 26, 27 )? And their hands were to be *Holy*, that they lifted up to God ( 1 Tim. 2 ). And ( 2 Tim. 1 ) the Lord called them with a *Holy Calling*: and ( 1 Pet. 1 ) *Be ye Holy in all manner of Conversations; Be ye Holy, for I am Holy, saith the Lord.* So, is not the *Vessel* to be *Holy*, and *Potle*, that holdeth the Heavenly Treasure of his Spirit, which they have from the *Holy God*, the Fountain? But to say, *The Saints are as much God, as Christ*, I ask thee, how the little *Vessels* or *Potles* can contain him, who filleth Heaven and Earth? But what is thy end in all this? that thou wouldest not have *God and Christ dwell in his Saints* by his Spirit, and by his Faith.

*R. W.* Thou say'it; *I may use the Exprobations of Moses against Korah, Dothan and Abiram; Is it not enough for you, but ye will seek the Priesthood also?*

*Answ.* This thou mightst well have applyed to thy self, and the Priests of New-England, and not to the *Quakers*: for it is through the Grace and Mercy of God, that we are, what we are.

*R. W.* And thou say'it; *Is it not enough, that the Most-High Potter hath made us Men and Women, and not Serpents and Toads, and not Pagans, Turks, Jews, Papists, but English Protestants.*

*Answ.* Are not the New-England Priests and thou in the same Nature and Spirit (that the *Turks, Pagans, Jews and Papists*) that persecute with Tongue and Hands, yea to *DEATH*, as witness the *New-England Laws*? and did not Christ call the persecuting *Jews Serpents*, and of their Father the *Devil*, that did not do the Works of *Abraham*? and what may be said to you, that do not do the Works of true *Christians*?

*R. W.* And further thou say'it; *We must also be Infinites, Eternals, Omniscentis &c.*

*Answ.* If thou chargest this upon the *Quakers*, we say, they are *Words of thy own forging*; and do challenge thee to make it good out of the *Quakers Writings*, or name the Persons that said so: which we know thou canst not.

*R. W.* And further thou say'it; *Will not the infinite Favour of Leave,*

Leave, to drink of some Heavenly Drops of the Infinite and Inconceivable Ocean of his Goodness. Satisfie and content us; but we will be Gods with the Devil, and our first Parents, we will be the Inconceivable Ocean it self.

Ausw. I never did hear such Lies before come out of a Man's Mouth, that any of the People of God used any such terms, as, They were the Inconceivable Ocean it self, and that they would be Gods. They might say, they were God's People, and he would dwell in them; and, Christ was in them, and all their Springs were in him: and this is according to Scripture. But let the Reader see, if there be any such Occasion in G.F.'s Answer for him to use this forging Language. And if thou werest one of those proud Rebels (thou speakest of) that was fetcht from the Gallows by the Smile of a Prince, thou would never have used these Expressions against us. But thou say'st; They must be the Prince and King himself: Thou hast not proued this; though we must tell thee, Christ makes his Redeemed Saints both Kings and Priests, to Reign over the Deuil, and offer up Spiritual Sacrifice to God, (Revel. i).

R.W. And thou say'st; The Pagans of the World, as they are wild to all Civility, so to all Divinity, and Heavenly matters. And then thou tellest a great Story, what they Worship, Lyons, Dragons &c. And such as cryed out of Paul and said, he was a God &c. And thou say'st; They apprehend a Deity, (it's like thou meanest a Deity, if thou hadst Printed it right) &c.

Ausw. And what is all this to the purpose, to prove, that the Saints did not receive of Christ's Fulness, and grow up to a perfect Man? For may be some of us have read the Story of these things, as well as thou: but thou shouldst have brought Paul's Answer to those.

R.W. And thou say'st; It pleased the Most-High &c. often to meet with Pharaohs, Absoloms, Nebuchadnezars, Hamans, Herods of this World, with Nations, Cities, Armies for their Pride, as he did with Sodom with remarkable Strokes of Judgment &c.

Ausw. Let thee and New-England take heed of this, who boast your selves against God's People, Sons and Servants; take heed, that God's Remarkable Stroke do not come upon you: for be sure it will, if you do not find a day of Repentance.

R.W. And thou say'st; Paul in danger to be pufft up in Voices  
and  
O o 2

and Questions out of the Whirle-wind &c.

*Answ.* But it were well, if R. W. saw himself, then he would not be against the Quakers, who say, God's Grace is sufficient both to teach and bring Salvation.

R. W. And thou say'st; Till we more and more come to see, how Perfect we are in Dirt and Stink, and Filth and Death and Hell; Crawling like Monsters of Pride and Self-conceitedness upon this Earth &c.

*Answ.* It seemeth, you do not see your Stink to the full yet; of Filth, Death and Hell, and your Crawling, monstrous Pride of Self-conceitedness: and how should you without the Light of Christ, which giveth the Knowledge of Christ, and his Blood, that cleanseth from Sin, and maketh their Garments white.

R. W. And thou bring'st M. B. (Fol. 90.) saying, [There is a kind of Infiniteness in the Soul, which cannot be Infinite in it self]. And G. F. Answereth and asketh the Question. [“Is not the Soul “without beginning, coming from God, returneth to God again, “who hath it in his hand? which Hand goeth against him that “doth Evil; which throweth down that which warreth against “it. And Christ the Power of God, is not he the Bishop of the “Soul, which bringeth it up unto God, which came out from him? “and hath this a Beginning or Ending? Is not this Infinite in it “self more then all the World?】 R. W. replyeth, but he doth not answer G. F.'s Questions, that he asketh; but falleth a railing, and saith, That the Soul or Spirit of Man should be boundless or without limits, without Beginning or Ending, and cryeth, A blasphemous Monster, begotten of Hellish Pride the Father, and Hellish Ignorance the Mother: And thus Roger falleth a Railing instead of Answering. And then thou say'st; For Infinity and Infiniteness in that Sense can be no other, but the Infinite and Eternal Power and Godhead, transcending the Capacity of Men or Angels to receive it, or conceive the Nature of it.

*Answ.* Did not the Apostles receive Christ by his Spirit, in whom the Eternal Power and Godhead dwelt? how did they preach Christ then both in his Flesh and Divinity? But what is this to G. F.'s Question? he doth not say, That the Soul is God or Christ, and his Eternal Godhead; but he asketh the Question, Whether the Soul did not come out from God, that is, from his Breath, who breathed into Man the Breath of Life, and he became a Living Soul? and whether or no the Souls of the Righteous do not return to Christ and God?.

R. W.

R. W. And thou say'st ; It is true in a Secondary way ( a P<sup>o</sup>steriori ) as they say, the Spirit of Angels and Men are as Lamps, lighted up by the most-High and Infinite Majesty never to go out or be extinguished in Joy or Sorrow &c.

Answ. And dost not thou call the Spirits of Men the Soul ? now if the Lighted Spirits of Men &c. by the most-High and Infinite are never to go out, as thou confessest, that the Spirits of Men &c. are Lighted, and never go out ; are they not Infinite then in a Secondary way ?

R. W. This Notion dazles the most sober and steady Eye and Brain &c. [ If G. F.'s Question dazzle the Eye and Brain, it's like it doth thine. ] And then thou tellest a Story of Emperours, and the Sun and Moon, and Days and Nights &c. And thou say'st ; All have their Hitherto and No further, by the Infinite { P. 50. Eternal Arm [ The Quakers do not deny that ]. And thou say'st ; Of all the Opinions of the Soul's Being and Rise, this of Infinity, making it God himself &c. and this is to destroy Souls, and the Infinite God himself.

Answ. How can G. F.'s Question destroy Souls or destroy God ? for can he be destroyed ? no ; he is a DESTROYER of the Destroyer : for G. F. in his Question doth not say, the Soul is God. Mag. Bine affirmeth, that there is a kind of Infiniteness in the Soul ; but what kind of Infiniteness it is, R. W. hath not explained : whether it be Infinite in it self, or Finite. And Job. 22, 5, Is not thy VVickedness great, and thy Iniquities Infinite ? R. W. will not say, that this Infinite VVickedness was God, because he useth the Word Infinite. And Habakkuk saith ; Ethiopia and Egypt were her Strength, and it was Infinite ( Nahum 3 ) : now thou canst not say, that this was God, because he useth the Word Infinite : neither canst thou say, The Soul is God, because M. B. saith, There is a kind of Infiniteness in the Soul. And G. F. asketh, Whether it be not Infinite in it self, and more than all the World ? And doth not Job say, In whose Hand ( to wit, the Lord's ) is the Soul of every living thing, and the Breath of all Mankind ( Job. 12, 9 ) ? And is not Christ called the Bishop and Shepheard of the Souls of the Saints ( 1 Pet. 2, 25 ) ? and if Christ be the Shepheard and the Bishop, is not he both the Nourisher and Feeder of the Immortal Soul ? And what ! dost not thou confess, the Soul is Immortal : and that which is Immortal, is not that Everlasting ? and now would it be well for G. F. to conclude and to say, that R. W. saith, The Sou

Soul is the Everlasting God, according to thy own Argument? nay, G. F. hath more Charity. And doth not R. W. acknowledge the Soul to be Immortal, and the Souls of the Godly going unto Jesus? and their Bodies uniting to the Spirit in Eternal Life? Well then, what doth R. W. make of the Bodies of the Saints, who is so offended at G. F.'s Question, because he asketh, whether the Soul be not Infinite in it self? and yet R. W. saith; We use to say Hyperbolically, that such and such a doing is Infinite Pride. But if G. F. should have said, Thou makest Pride God, thou wouldst have been offended, who art offended at this Question, who asketh, Whether the Soul be not Infinite? and thou callest him a Blasphemer: and yet thou say'st, Pride is Infinite. And we know, that the Word Infinite properly belongeth to God: David saith, His Understanding is Infinite: and thou say'st; God proclaims his Infinite Power and VVisdom &c. Now my Question is to R. W. and the Priests of New-England: VVhether the Prophets and Apostles of God did receive any of his Infinite VVisdom and Power by his Spirit from above, though God be Infinite and Incomprehensible in himself in all his VVisdom and Goodness and Justice? And did not God say, That Job was Perfect, though he abhorred himself in Dust and Ashes? And thou confessest, that God is not only Infinite, but Infinity it self, Omnipotency it self, VVisdom it self, Goodness it self, Justice it self in all their Eminencies &c. But G. F. doth not say, the Soul is so: and if thou didst own this in deed and in truth, thou wouldst not speak against the Quakers. And a great deal of Rambling thou makest concerning the Soul, but thou hast not Answered G. F.'s Questions, "Whether the Soul be in "God's Hand? Whether Christ be the Bishop of it? And whe-  
ther the Souls of the Righteous Christ brings to God? or whe-  
ther the Soul did come out from God's Breath?

R. W. bringeth R. S. who saith, [The Mystical Body may be sometimes subject to Distempers, and Humours, and VVants.] p. 51. } And G. F. answereth, and questioneth [ "Are you Judges? " can you judge of the Mystical Body, which the Saints are Baptized into? are there Humours, Wants and Distempers in the Body, which the Saints are Baptized into? are not the Wants, Distempers and Humours in your Bodies? Do you here in this divide the Word aright? or distinguish things in the Ground, and speak right of things? and yet ye would not be judged, and say, Judge not: and is not Mystical Spiritual?] ————— R. W.

R. W. replyeth and saith, W. Edm. affirmed, God was a Spirit literally and properly.

Answ. Wilt thou say, That God is not a Spirit, as literally and properly as the Scripture declareth him? And thou say'st again, That W. Edm. shewed but little Philosophy and Divinity. Doth not the Apostle bid the Saints, Beware of Philosophy? and if they had known God and Divinity by it, the Apostle would not have bidden them, beware of it, surely. And thou say'st, That W. Edm. affirmed, that properly and really that Scripture of Wolves coming in Sheeps-Clothing, was to be understood Literally without Meaning. And what meaning wilt thou give to Christ's Words? are not Men called Wolves really, that worry Christ's Sheep about Religion? for Christ doth not say, They are Wolves with four Feet; and when Christ spoke Parables, he said, He that hath an Ear, let him hear: and sometimes he expounded them to his Disciples. And the Scripture calling God a Father and a Husband, and Christ a Rock: and Christ's Believers are called a Body, a House, a Flock, are they not really so? for it doth not say, They are a Flock of Sheep as outwardly, or other Creatures, nor an outward House &c. — And then thou goest on with a great Tale, and tell'st, What the Papists hold, and what is amongst them. Roger, though thou and you of New-England are separated from the Church of Rome, yet you are found in the same Old Spirit of Persecution.

R. W. And whereas thou say'st; By God's holy and wise Permission the Devil sends out his old known Spirit of pure Invisibles, and pure Immediate, and pure Worshippers in Spirit } p. 52. and Truth.

Answ. Roger, do not Blaspheme against the Holy Spirit of God. For is not God's Spirit and Truth Holy and Pure, in which he is Worshipped? and is not God's Holy Spirit Invisible, or is it Mediate?

R. W. And thou say'st; This Spirit (to wit, of the Quakers) being Cozen German to, or Sworn Brother in Hellish Equivocation with the Jesuites &c.

Answ. These are thine and the New-England Priests Conditions, as your Fruits have declared it: for the Quakers obey the Commands of Christ, who saith, Swear not at all.

R. W. For thou say'st; The Quakers Churches, they are (as they Childishly vapour) Bodies without Wants or Distempers &c.

Answ. Reader see, if there be any such Words in G. F.'s Answer: for G. F. speaketh of the Mystical or Spiritual Body, he doth not speak

speak of *Naturals*, not *Bodies* of outward Families, or *Bodies* of Nations and Cities, or Armies: Nor *Visible Churches*, nor the *Body* of *Visible Churches*, but the *Spiritual Body*. For doth not the Apostle speak of a *Spiritual Body*, and a *Natural Body*? and so it is God, that doth supply both. And *G. F.* doth not speak of the outward *Bodies* of the *Saints*; for is that *Mystical*?

*R. W.* And then thou say'st; *What known Divisions and Passions about J. Naylor's and others Cases? what Envynings, Curse-sings, Apostasies and Moral Idolatry: as that of Covetousness in this Colony known notoriously?*

*Answ.* Thou hast not particulariz'd who they be, and what is their *Covetousness*, who is known so notoriously (as thou say'st) in that *Colony*; therefore we look upon this as a *Slandering* of thy Neighbours: for we question, whether thou hast admonished them (if it was so) before thou told the *World*. And as for *Cursings*, and *Envynings* and *Divisions*, thou mightst have kept that amongst you *New-England Professors*: but if any one do not walk, as becometh the *Gospel*, we do *Admonish* them. And if there be any *Difference* about outward *Matters*, according to the Apostle's *Doctrine*, we do end it amongst our selves, according to *Truth* and *Righteousness*, *1 Cor. 6*; and God hath given us *Judgment* in such *Matters*, as well as *Spiritual*.

*R. W.* And thou say'st; *I have fairly Collected, that the Spirit of the Quakers tends to Incivility and Barbarisme; and to suddain Assassinations, Murthers and Persecutions.*

*Answ.* This is thine and the *New-England Spirits*, whose *Persecution* is known, for you have proved it already. And thou wouldst have us punished, and yet thou wouldst not have it called *Persecution* (as in thy 200 page). Is not your *Law* standing, by which you *Murdered* God's *People*; and do not your *Laws*, and thy stirring up to *Punishment*, *Collect* or declare your own *Spirit* not to be the *Spirit* of Christ? for where would it have any to be punished for *Matters* of *Religion* and *Conscience* towards God? And so as for thy *Lies* and abusive *Speeches*, we can say, *The Lord forgive thee*, if it be his Will.

*R. W.* And thou say'st; *I believe, that I have, and can further make it good, that the Eternal Father of Mercies stops millions of Mischiefs in the world daily, which the Natures, Grounds and Principles of Men (and the Quakers Spirit also) now to turn and overwhelm the world withal.*

*Answ.*

[Ans]w. Here thou hast manifested thy self to be of the Spirit of them that opposed Paul, who said, he was a Pestilent Fellow, and a Turner of the World upside down. And as for the Principles of Men beside the Quakers, they may answer for themselves: and thy Slanders may serve such, as are given up to believe Lies; but sober People that know us, will not receive nor believe thy Lies: but it will make more to believe the Truth, which thou canst not stop. But let the Reader see, if R.W. in all his Rambling Reply hath said any thing to the Spiritual or Mystical Body, which was G.F.'s Question.

R.W. And thou bringst J. Clapham his saying, [Men may be called of Men Masters, and it is but a Covel to deny it: and they may deny to be called Father, as well as Master]. And G.F. Ans. [Thou hast in this denied the Doctrine of Christ, and slighted it, who saith; Be not ye called of Men Master, for ye have all one Master, which is Christ, and ye are all Brethren: and thou hast shewed thy self out of that Brotherhood. And there is a Birth to be born, which calls no Man Father upon Earth, which thou art ignorant of]. And R.W. replyeth and falleth a railing, and calleth it G. Fox's lame Answer.

Ans]w. Let the Reader see, if it be not Christ's Doctrine; which he might as well have called Christ's Doctrine Lame, which he Preached to his Disciples.

R.W. And thou say'st; Among other Foolish Passions and Affections haunting all Men (and the Quakers especially) these two are notorious, (viz.) Pride, and a lazy Ignorance; these two are the Sir and Dame of most of these Wild Monsters.

Ans]w. R.W. might have kept this at home, for it is his own Condition, who kicketh at Christ's Doctrine, that G.F. brings, who saith; Neither be ye called of Men Master, for one is your Master even Christ, and ye are all Brethren. And he manifests himself to be in the steps of the Pharisees, who love to be called of Men Rabbi. And so for his Foolish Passion and Pride &c. and Lazy Ignorance, and wild, Monstrous Spirit he may apply at home; who doth not obey Christ's Doctrine. — And we know, that those Opposites have written against Christ's Doctrine, (who love to be called of Men Masters) and against us, because we hold it forth. — And is it Scornful Pride, and a Robbing all Mankind of their due, to obey Christ's Doctrine (as thou speakest of)? for thou say'st of their due Respects and favourable

*Glaunces of God's Care, of Order and Prudent Distinctions and Differences amongst the Sons of Men in Families, Cities, Nations; Armies, Navies &c.* Answ. Doth G. F. mention any of these, either Families, Cities, Nations, &c? for G. F. speaketh, how Christ taught his disciples, that they should not be called of men Masters: And did Christ Rob them of all these titles, and break God's care or order, when he said, Be not ye called of men Masters?

R. W. Thou sayst: Sure he cannot but Remember, and his own, and all the Light in the Quakers (if seriously minded) will tell them, that in robbing all the world of their severall due, moderate and sober Titles and Respects, they do it but by a Jugling Hocas Pocas, a back door, &c. rob all others of their Points, Ribbons and Laces &c.

Answ. You may see, what work R. W. maketh here against Christ's doctrine to his disciples, and how like the Scribes and Pharisees and Hypocrites he appeareth? it's like, R. W. and the New-England Priests are offended, because the People called Quakers do not call them Masters. And thou sayest; The Pope and the Quakers are compared. Nay, R. W. is nearer unto them, who pleadeth to be called of men Master, like the Papists; for their Jesuites and Priests are called of men Master, and plead for it, as thou dost, and callest them Civill Respects: and therefore it is plain, that thou art found in their Spirit.

R. W. And then thou sayst; The Dogged and Scornful Quakers are far from, their Spirit being prouder than the Papists. And thou Contradictis thy self and sayst; The Pope and Quakers compared.

Answ. For the People of God called Quakers, obeying the Doctrine of Christ, cannot call your Teachers Masters; and if you did not love it Pharisee-like, you would never make such work about it: and Christ hath interpreted, what the Master signifieth. And did Christ only condemn the Pharisees, and not such as your Teachers, for being called of Men Masters? did not he teach his own Disciples the contrary?

R. W. And thou sayst; The Foxians itch, of being called of Men Masters &c. in Religion, undervaluing and slighting others.

Answ. These are False Charges, as our Practice declareth it.

R. W.

R. W. And then thou tellst a Story of James Naylor, and what one should call G. F.

Answ. But who that One is, thou hast not declared. And as for James Naylor, he Repented, and the World knoweth it: therefore it's no Credit for thee to Publish that.

R. W. Thou say'st; Half a Humane and sober Eye may see, that in all his Declamations against the Pharisaical or Popish, or Foxians Rabbies &c.

Answ. These are Railing Accusations. For where do the Quakers own that Title Rabbi, as they are Preachers of Christ (as thou and the Pharisees and the Papists do) thou speakest of, in a Religious Account, as they were Teachers? but in a Civil Account, as Fathers, Masters and Mothers by Children and Servants, we never deny this in a Civil account, but practise it. But what is this to oppose Christ's Doctrine, and not to obey his Command, which thou art now Fighting against? we believe, many a Priest could have wished, that Doctrine of Christ had been torn out of the Bible, it cutteth your Pride so.

R. W. And thou say'st; How childishly doth Fox Answer this his Opposite, viz. That although it be unlawful to call Master, yet not unlawful to call Father: for there is a Birth, which his Opposite is ignorant of.

Answ. We say, Yes, and thou too. But dost thou say, It is Childish for Christ to say, Call no Man Father upon the Earth, Matth. 23, 9? is not this Childishness or Ignorance in thee, to oppose his Doctrine? And did not the Disciples of Christ believe in the Light, and so became Children of Light? and as many as are led by the Spirit of God, are the Sons of God? (John 12, Rom. 8) And this is according to true Christian Regeneration and Change.

R. W. And thou say'st; Paul said, Though you have ten Thousand Teachers, yet I have begotten you. Sure it is, their Immediate denies the Mediate.

Answ. What is all this to the purpose to oppose Christ's Doctrine in Matth. 23? But R. W. hath left out Paul's Instrument, through which he begot them, to wit the Gospel, which the Apostle saith, Is the Power of God unto Salvation (Rom. 1, and 1 Cor. 4, 15): and he told them, That they had not many Fathers in Christ: and why didst thou leave out that?

R. W. And thou say'st; How simple is that Consequence, that because God is an Extraordinary Father, therefore I may call all Men Fathers, but not Masters, when God is both Father and Master; and both Titles are forbidden in a true Sense &c.

P. 55. Answ. And yet thou wilt not obey them thy self, but railest against the Quakers that do: and God is the Father of his People, and Christ is the Master of his Followers. But come R. W. and the New-England Priests, shew us a Scripture out of all the New-Testament of Master Matthew, Mr. Mark, Mr. Luke, Mr. John, or Mr. Peter, and Mr. Paul, and Mr. James &c.? and if Roger Williams and the Priests of New-England will be called of Men Master, how is it, that they do not give the Title Master to the Apostles, when they read their Epistles, or to the Evangelists? And hast not thou written in thy Book, and applauded thy self to the World, how that one called thee Master Williams? and so hast set forth thy Title to the World, in opposition to Christ's Doctrine.

R. W. Bringeth W. Thomas's saying, [Men are saved, but not by Christ within us]. G. F. (Fol. 106) Answereth W. T. [How is Man's Salvation wrought out, but by the Power of Christ within? How is the Old Man destroyed, but by Christ within?

\* Here he quotes G. F.'s Words saſſy, saying [Seeds we manifested] to make them Non-sense, which are not G. F.'s Words. " how is Justification felt, but by Christ within?" " And the Seed Christ made manifest, that suffered without, is made manifest within, there saying is Redemption and Life. He that hath the Son of God, hath Life: Redemption to God out of the First Adam; and who feel Christ within, feel Salvation; and who do not, are Reprobates, though they may talk of him.] —

R. W. replies to G. F. and saith; This Subile Fox is in his Burrough, confounding (under the Term Christ) the Person of Christ, and the Love and Spirit and Grace or Favour of Christ, as if they were all one.

Answ. Let the Gentle Reader judge, Is not the Love, and Spirit, and Grace and Favour of Christ to be manifest within, who suffered without? But let the Reader read my Words here, and mine in R. W.'s Book, and compare them together and see, how many he hath left out. And see the Abusive Words of R. W.'s who faith, Confounding under the Term of Christ the Person of Christ. &c.

And

And how can G. F. say, That Christ suffered without his Person without the Gates of Jerusalem, who yet is manifest with in his People, according to the Apostle's Doctrine? And it was the Favour of Christ and the Love of God, that Christ should die for Sinners; and it is the Love and Favour of God, that he should be made manifest in his People.

R. W. And then thou tellst a story of a King, and General or Admiral, which is to no purpose: And the writings of G. F. where they come, there is not G. F. except he be there.

Answ. But what is this to the purpose, that Christ, that suffered without the Gates of Jerusalem, must not be manifest in his people by his Spirit? Many may have the Scriptures, that speak of Christ, but if they have not the Son, they have not Life; as John saith. And if thou owned'st that in the Truth, which is spoken of Ephes. 2. and Gal. 2. thou wouldest not oppose the Quakers.

R. W. And thou confessest, Faith is given of God, &c. and this Faith and belief is wrought by Christ Jesus, and finished by him; and may with a good fense be called Christ himself.

1. Answ. Let the sober Reader see, if G. F. do mention in his Answer (or any where else) that Christ is Faith; but the Author and Finisher of it. And how can Faith be wrought in Men's Hearts, if Christ the Worker of it, be not there also by his Spirit? And then thou goest on in thy Story, and tellst us a Story of

Humph. Norton, That he resolved Christ only into a Spirit. } p. 56.  
&c. This is like the rest of thy Slanders; for we do not } believe thee, that Humphry Norton owned not the Man Christ Jesus: but the Question is, Whether R. W. and the New-England Priests will own Christ to be a quickning Spirit? And as for Paul's saying to the Corinthians, He was absent in Body, yet present in Spirit; this will prove, that Christ by his Spirit is in his People, though he be at the Right Hand of God.

And then thou tellst us a Story of Soldiers to no purpose against G. F.'s Answer, of Christ being manifest in his Saints, that suffered without. And can any see Christ Jesus at the Right Hand of God, but by his Spirit and his Light within? did not Stephen see him by the Holy Ghost, and was not that within? And that is true, which was sent to them that stood gazing, As they saw him go; so should he come; (as in Acts 1, 10, 11,) which also said, Ye men of Gallilee, why stand ye gazing up into heaven? the same Jesus

sus, which is taken up from you into Heaven, shall come in like manner, as ye have seen him go into Heaven. And did not Christ, appear to his Disciples after his Ascension? and to Paul? and was manifest in his Saints? and will come and Reward every man according to his Works, (as in Revelations.)

And thou goest on, and usest many words, but to no purpose. And if Christ be felt in the bruised Reed, and the smoaking flax, and the poor in Spirit, and to feed the Hungry and Thirsty, is not this all within? and is not he the Hope of Glory manifested within his People? and doth not he sup with the Saints, and the Saints sup with him the Heavenly Supper? And doth not he stand at the door and knock? but you will not open, and cleave to his Light, and receive him. And without his Light you may seek Day and Night, and grope in the dark, and never find him.

R. W. And thou say'st. There is a false Feeling of Christ, a false Conception in a Woman: and how many are bold to cry, Lord, Lord open, for we have Prophecy'd in thy Name.

Answ. Truly Roger, this is thy own Condition and the New-England Priests and Professors, in the False Feeling and Conception, that do not believe in the Light, as Christ Commands; but persecute them that believe in the Light, and truly feel, and are become Children of the Light, and have brought forth the true Birth, and are grafted into Christ.

R. W. Thou say'st; I will not say as G. F. hath said, All that have not my Feeling or Working of Christ, are Reprobates.

Answ. G. F.'s. Words are the Apostle's Doctrine, who saith, If Christ be not in you, you are Reprobates &c. (2 Cor. 13) and therefore he bids them, Prove and Examine themselves; and so it is every true Christian's Duty.

R. W. And whereas thou say'st; Yet this I say, as Solomon, A Whore is loud and clamorous: [Truly R. W. thou art of her for I never heard so many clamorous Words from a Man's Mouth in my Life, as from thine: but it is well thou hast shewed thy Spirit, which will be abhorred by all sober Men and Women.] — And then thou say'st; The Devil spoke as Holy and Heavenly Words, as Angels could have spoken, yet it was but the Devil in Samuel's Mantle.

Answ. R. W. this is thy own Condition; for thou may'st bring the Scriptures, as the Jews and the Devil did, that tempted Christ, and oppose

oppose him, as the Jews did in they days of his flesh, as he being the man Christ : So now thou opposest his *Divinity*, and the divine *Light*, which is the *Life in the Word*, which *Light* his believers believed in, and which *Light* shines in their hearts, and gives them the knowledge of the glory of God in the face of Christ Jesus  
(2 Cor. 4.)

R. W. And thou bring'st Giles Ferman (G. F. Fol. 117.) Saying  
p. 57. { [Paul Swore after Christ, and the Angels Swore : I wonder  
Paul should so forget himself, and Sin so fearfully in Swear-  
ing. So the Quakers Light that denyes Swearing, is of Sa-  
tan, and not the Light of Christ.] G. F. Answers to G. Ferman  
“[Christ the Light (which Satan is out of) who is the Oath of God,  
“endeth all Oaths Sworn by Prophets or Angels whatsoever : and  
“who Swear, be fallen into the Condemnation of the Devil.  
“And it is no where said, that Paul Swore ; but such as thou art,  
“matter not what you speak : So that spirit, that Preaches, for  
“Swearing, is not the spirit of Christ. But the Spirit of Anti-  
“Christ Preacheth up that, which Christ and the Apostles Preached  
“down, and Preached condemnation to them that Swear.] R. W.  
Replyeth. [though he hath left out, [Preacheth Condemnation  
to them that Swear] of G. F. words, and also hath left out, That which  
thou preachest up, to wit Swearing, Christ and the Apostles Preached  
down. So here and there thou hast taken some of G. F.'s Words]  
And further thou say'st, that G. F. dare not deny, but the Angel  
and Paul Swore after Christ ; and yet thou say'st, that Christ put  
an end to Swearing, and that it is not said, that Paul Swore, and cal-  
lest it G. F.'s old Song.

Answ. Here thou contradicst thy self ; for G. F. faith, It is no  
where said, that Paul Swore. And if the Angel did Swear, is it  
not said in the Scripture, I will bring forth my Begotten into the  
world, let all the Angels worship him ; that faith, Swear not at all ?  
But what is this to the purpose ? the Command was to men, not to  
Swear, and to the Apostles ; to whom Christ and the Apostle forbids  
all Swearing.

R. W. And thou say'st ; If the Attestation in the Name of God  
be the formality of an Oath, then if ever any man Swore in this  
world, Paul did, Saying to the Corinthians, I call God to Record on  
my Soul : &c.

Answ. Roger doth not speak plainly, whether Paul Swore, or no,  
but is in his Ifs. And we know, that this, which Paul speaketh  
to

to the *Corinthians*, will not be taken for an *Oath*.

*R. W.* And thou tellest us, How Nations used to Swear, and appealed to the Gods &c: And how they used to put Creatures in the Room of God, as the Jews did: And some write out of a Superstitious Reverence, in forbearing the Name of God, and indeed the Reasons that Christ gives, look that way.

*Answ.* Christ and the Apostles forbid all *Oaths* (as in *Mat. 5.* and *Jam. 5.*) not only to *Creatures*, but the *Oathes* that were to be performed to the *Lord*.

*R. W.* Thou Say'st: There seemes to be a very fair Colour put on an universal prohibition of Swearing by Christ Jesus, by his Apostle James, Swear not &c. [Is it no more, but a seeming fair Colour? are not Christ and the Apostle's words real?] and yet *R. W.*

faith, I must proclaim against G. F. in his lame and simple Re-  
p. 58. turn to his Opposite Concerning Paul and the Angel: and fur-  
ther thou say'st, Why may not Paul and all the Apostles &c.  
and all the Angels of heaven, and all the Saints of God upon the  
Earth in Pauls words call God to Record upon their Souls &c. in case  
of Truth?

*Answ.* Yes, they may, and G. F. doth not deny it: and if thou say't, that was an *Oath*, thou art both *Lame* and *Simple*, and hast not proved it so. And as I said before, Christ forbidding Swearing, and the Apostles, it was to men that had *Oaths* and *Shaddows*, yea and all *Oaths* were forbidden, as well as the true. And the *Angel Swearing* (in the *Revelations*) was, that time shculd be no longer &c. (*Rev. 10.*) but what is this to Christ's forbidding men not to Swear at all? And this we can say Instead of an *Oath*, and have profered to Rulers and Magistrates, that If we break our *Yea, Yea*, and *Nay, Nay*, then let us suffer the same punishment, as they do, that are perjured persons: for our *NOT SWEARING* is in o-  
bedience to the Command of Christ and the Apostle's Doctrine,  
who saith, Swear not at all.

*R. W.* And thou say'st: As the fear of God is put for the whole worship of God, so also is Swearing in the holy Scripture.

*Answ.* This is but R. W's Saying so; but he hath brought no Chapter and Verse for it, nor tells us, where it is written so? but speaketh contrary to Christ and the Apostle's Doctrine, who saith, Swear not at all. And where doth *R. W.* prove, that God commanded Swearing, before Moses was born?

*R. W.* And thou say'st. Thou knowest; the Foxians make Baptisme  
etc.

*Q. And ere long, if they continue to hearken to Samuel within them, they will account Prayer and Preaching but Types and Shad-dows.*

*Answ.* These are *Scoffing* and *Fearing* expressions, as any sober people may see. And *John* saith, that *he must decrease, and Christ must encrease, that cometh after him, who is mightier than he, that was preferred before him* (who is *Mightier in birth and in power &c.*) *and he shall Baptize you with fire and the Holy Ghost, and he shall encrease.* Now I query of *R.W.* Whether he hath known *John?* whether his *Rough way* be made *Smooth,* and his *Crooked way straight,* and his *Mountain* be down? and whether he doth believe, that *Christ Jesus is come after John?* And what reason hath *R.W.* to say, that the *Quakers* will look upon preaching and praying to be *Types and Shaddows, if they hearken to Samuel within them?* do these words favour of the *Spirit of God,* let the sober Reader Judge.

*R.W.* And thou say'st, *That Swearing is as real worship of God, as preaching &c: and the fear of God and Swearing by him is put for his whole worship.*

*Answ.* And were not Offerings and Sacrifices the *Worship of God* in the time of the *Law?* and doth not *Christ* say, before *Abraham was, I am?* who saith, *Swear not at all?* and doth not *Christ end the Offerings and Swearing as well before the Law, as after the Law, and so all Oaths?* For the *Apostle* that forbids *Swearing, Exhorteth to prayer:* and therefore thou *Preachest a false Doctrine, to bring people into Evil and Condemnation, that preachest up Swearing, against Mat. 5. James 5.*

*R.W.* And thou say'st; *It is a gross fancy to Imagine, that the Lord Jesus in Mat. 5. gave New Commands to contradict the holy pleasure of his Father Concerning Oaths &c.*

*Answ.* Christ there expoundeth the *Law,* and tells them, how they were not to *forswear themselves, but perform their Oaths to the Lord in the Old time:* and what *Old time* was that? But *Christ* saith, *I say unto you, Swear NOT AT ALL:* so this was the true *Oath of God, that he forbiddeth amongst the Jews, which was a part of their worship.* And *Christ*, he putteth down their *Worship at Jerusalem, which the Jews went there yearly to worship;* and setteth up a *worship in Spirit and Truth:* and dost thou say, that the *Jews worship lay in nothing but the fear of God, Swearing and Prayer?* and were they not to obey many other things in their *Worship?*

And for all frivolicous Oaths Christ reproved the Jews, and the Law forbade false Swearing, as well as Christ: and what the Prophet under the Law called Swearing, the Apostle under the Gospel calleth Confessing, (Phil. 2, 10, 11.)

R. W. And thou sayst: *A Sober Eye may see, that Christ intends only to reduce them to an Holy Swearing, only by God's way.*

Answ. Thou hast not proved this out of the New Testament, but they proceed from thy own dark Imaginations. And are thy own Traditions contrary to the mind of Christ and the Apostle, who denys all Swearing, and setteth up Yea and Nay in the Lieu of it? and he plainly forbiddeth that Oath, that the Jews were to perform to the Lord in the old time.

R. W. And thou bring'st F. H. and say'st; *The Quakers plainly confess Swearing in cases Lawfull.*

Answ. In this thou abusest F. H. and the Quakers: but to use those words, as F. H. and the Apostle do, is not Swearing. And hadst thou been in the same tenderness of Usher or the Waldenses, thou wouldest not have pleaded so much for Swearing. And dost not thou tell in one place of thy Book, how thou Suffered'st, because thou could'st not take an Oath (but now it seemeth, thou art hardened) as in pag. 60. wherein thou say'st, thou could not yeild to the formality of an Oath; and it seemeth, now thou canst Swear, and deny Christ and the Apostle's Doctrine, and plead for it.

And why should the Parliament and all Lawyers search well and appoint a Committee to examin, if their Laws upon New p. 60. appearances from Heaven have not need of Rectifying? &c. And (as R.W. saith) If Swearing be a part of God's worship &c. then did not R. W. Sin in not Swearing in the Chancery in England, in leaving off a part of God's worship, which he saith, Swearing is? But in this you may see, how R. W. Contradicteth himself, and hath manifested, what Love he hath to Christ and his Apostles, who pervertere their words (as he doth G. F's) and Slights their Doctrine, who saith, *Swear not at all.*

R. W. And thou bring'st T. Moor saying [*It is not properly, nor in a full fence, that God is manifested in the flesh of his Saints.*] (but Roger hath quoted no page for this.) G. F. Answ. “[The Saints are the Temples of God, and God dwells in them: and they come to witness the Flesh of Christ, and they glorify him in their Souls and bodies, and the Lord is Glorified in their bringing forth much

" much fruit, and they witness his Seed (to wit Christ) the one Offering for Sin to be manifested within. And such are not Reprobates, that witness the One Offering, Christ Jesus; and they that have not him within, they are Reprobates.] R.W. replyeth and saith, *A great designe of the Devil in all Ages hath been to Civil at, and hinder God's Love to mankind.*

*Answ.* What! doth this hinder the Love of God to mankind, and to have Christ manifest within them, which is God's Love to the World? And is it not the Devil's designe, to deceive Man and keep his house, and will suffer him to talk of Christ as long as he will, but will not suffer the strong one to be bound and cast out? And they that are Married to Christ (who bruisheth the Serpent's head) are they not of his flesh and of his bones? and they that have the Son, can praise God for his Love to fallen mankind.

R.W. And thou say'st: *Against this Lord Jesus Christ this old Serpent hisseth and rages before his birth, at his birth and after his birth &c.*

*Answ.* We, who have Christ formed in us, have felt the Rage of the Old Serpent in this Age both in R.W. and the New England-Priests and professors, as Christ and the Prophets and Apostles did in their Age by the professors of Christ in words, as the Jews professed him to come in words.

And whereas thou rank'st the people of God called Quakers amongst the Libertines, Manicheans, Adamites, Ranters { p. 6r. &c. these R.W. and the New-England-Priests might very well apply'd at home, who have manifested your Order in the Dragon's power, thou speakest of, persecuting with Tongue and Hands, as Michael the Arch-Angel, when Contending with the Devil he disputed about the Body of Moses, durst not bring against him a Railing Accusation, but said, *The Lord Rebuke thee.* And now art not thou with thy Railing Accusations disputing about the Body and Flesh of Christ? as thou mayst see in Jude and Zach: 3.

R.W. And whereas thou tell'st us, *What the Arians hold* [But thou had'st better to see, what thou held'st and did'st possess of Christ thy self.] And thou say'st, *But with Christ's Man-hood and the Scriptures the Devil and the Papists and the Quakers for the most part of them could with all their heart make an Everlasting parting.* The Devil's End is, to destroy this Saviour and Salvation to poor lost man; she Quakers pretend, their End to be the Exalting and Glorifying God in the Flesh of his Saints.

*Answ.* As for what the Papists and the Devil do, thou may'st apply that at home, who so often hast the Devil in thy Mouth. And as for parting Christ Jesus from his God-head, that is not our work; for he is called the heavenly man, the Second Adam a quickening Spirit. And the Scripture we own: and also are to Glorify God with our Souls and bodies, which are his. And we tell thee, the Devil cannot destroy our Saviour Christ Jesus, for he destroyeth the Devil and his Works: but it's like, he may destroy your Imaginary Christ or Anti-Christ, and set up another; for Christ was dead, and is alive, and liveth for Evermore. (Revel. 1, 18)

*R. W.* And thou say'it, that G. F. plays upon the various meaning of the word Flesh; he plays also upon those holy Scriptures, viz.: God is glorified in the Souls and bodies of his Saints, &c.

*Answ.* As for saying, G. F. plays, that thou might'st have applied at home; for his words are Scripture-phrases. For must not all the Children of the New Covenant witness their bodies the Temples of God, and him to dwell in them, and walk in them by his Spirit? and they to bring forth fruits of his Spirit, and to Glorify God in their bodies and Souls &c? And we do know, what the Protestants do hold, and what you do hold in words concerning Christ, who persecute us, that do possess him: and you had better possess him, and let him Rule in your hearts by Faith, and not the Dragon, the Old persecutor. For we own Christ in the promise in the prophecies, who was born of a Virgin, his Sufferings, Resurrection, in whom the fullness of the God-head dwells bodily; and of his fulness have we Received Grace for Grace (Col. 4).

*R. W.* And thou say'it; That G. F. knowes, his Opposite intends such a manifestation of God in the Flesh, that renders the one Single person Christ Jesus the head of the Church: and that they hold, there is as much difference between that one Individual person Christ Jesus the Head, and his Followers, as between our heads and our bodies &c.

*Answ.* If you hold this, this is a Nighness betwixt Christ and his Church; but do you possess it? And G. F. knoweth his Opposites in the other Power's days; it was a wonder to them, to hear of Christ's dwelling in people: so G. F. knew their meaning very well. And must not God, that was manifested in the Flesh of Christ, that one Single person, must not he and his Father be manifest in his people by his Spirit, and he to dwell in them Now, as he did in the Apostle's days?

*R. W.*

R.W. And thou say'st; *How poor and lame is it, that because the Saints are God's Temple, therefore they must be God himself?*

{ p. 62.

*Answ.* Let the Reader see if there be any such words as these, in G.F.'s. Answer: for G F.'s. words are, *The Saints are the Temples of God, and God will dwell in them* (as 1 Cor. 6. and 2 Cor. 6.) G. F. doth not say, *The Saints are God, as thou hast falsely forged.* And doth not the Apostle *Exhort the Saints, that Christ may dwell in their hearts by Faith?* (Eph. 3.) and therefore thou say'st, *They say, they are Christ himself:* Let the Reader see, if there be any such word in G. F.'s. Answer? and whether he has not abused G. F.'s. words here also? Must not Christ dwell in his people? and are not the *Saints* bodies members of Christ? and are they not Christ's Temple for to dwell in? And doth not the Apostle say, *Ye are not your own, ye are bought with a price?* &c. is this to affirm, *They are Christ himself?* Or doth it hence follow, *That those particulars affirmed of the man Christ Jesus* (1 Tim. 3.) *are inverted, and dreadfully turned upon their proud, devilish Flesh, because God was Manifested in the Flesh &c?* (1 Tim. 3, 16.) see, what false Charges and Inferences he frameth! But doth not Christ destroy the Devil, and proud Flesh in people? for doth not the Apostle say, *If Christ be in you, the body is dead, because of Sin: but the Spirit is life, because of Righteousness.* (Rom. 8.)

R.W. And thou say'st: *The Devil is manifest in their Flesh, Condemn'd of the holy Spirit of God, abhorred of the heavenly Angels, the world shall abhor their Memory, and except Repentance they shall descend with all the Enemies of the true Lord Jesus into the Lake, that burns with unquenchable fire &c.*

*Answ.* R. Williams might have applied this Judgement of his, to his own Spirit, and the professors of New-England, of the Devil being manifested in their Flesh, whose work of Lying, Murder and Persecution they have done; and its well, if they do see a day of Repentance, that they and he may escape the Lake. Thus we do Confess with the Apostle, *The Law of the Spirit of Life in Christ Jesus hath made us free from the Law of Sin and death: for what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh, for sin Condemnes Sin in the Flesh;* that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after

*the Spirit, (Rom. 8.) And as for R. W's. saying, The world abhorring of our memory &c. we know, the World hated Christ our Lord, and Master, and so it is no marvel, if such worldly minds, as R. W. is, hate us. God Loved his people, yea all his Saints are in his hand, and they sit down at his feet, and receive his words, and his Angels do pitch their Tents about them: and we know, that their Ministering Spirits are sent forth to Minister to them, that be Heirs of Salvation (Deut. 33; Hebr: 1.)*

R. W. And thou bring'st Tho. Moor saying [Christ is distinct from from every one of us, and without us and our particular persons.]

" And G. F. Answers T. M. [The Apostle saith, Christ was in them, " except they were Reprobates; and they were of his Flesh and " of his Bone, and they eat his flesh, and drank his blood, then it " was within them. And he is distinct from none, but Reprobates, " who hate the Light.] And is not this truth according to Scripture? for the Apostle saith, We are members of his body, of his flesh and of his bone (Ephes. 5, 30:) and (2Cor. 13) Christ is in you, except ye be Reprobates. And doth not Christ say, he is the Living bread, that cometh down from heaven? and Who so eateth my flesh, and drinketh my blood, hath Eternal Life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed; he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him: and is not this Scripture? R. W. Replyeth to G. F. and falleth a Railing (as he used to do) and saith, G. F's. words carry two faces, one to God, and another to the Devil.

Answ. As for that word, *face to the Devil*, he might have kept it at home, for it is his own. And as for the Papist's Transubstantiation, which he calleth *Rome on Hell*, let them answer for themselves, we have nothing to do with them: and Christ saith, *bis words are Spirit and Life, and flesh profits nothing*. And as for thy saying, that the Quakers have printed, that their flesh and blood is as good as Christ's and of as much virtue &c. These are more of thy Lyes, but no book nor page haft thou mentioned for this.

R. W. And whereas thou bring'st Act. 20, and say'st; Hence many of them contend, that God's blood and God's flesh redeems P. 63. them.

Answ. What! must they not use the Apostle's Expressions, who said, *Take heed unto your selves, and to feed the Flock, which the Holy Ghost hath made you Overseers to feed the Church of God, which*

which he hath purchased with his own blood? And in Contradiction to thy self thou say'st, That God pay'd his blood to redeem thee (page 156): but I must tell thee, Christ as God, did not die; but Christ suffered according to the Flesh.

R. W. And thou say it, Gods Flesh redeemes us.

*Answ.* Was not Christ God & doth not the Scripture say (Rom. 9, 5.) Christ is God? but God is a Spirit. And where did ever the Quakers print or say, it was God's Flesh? it is called, the Flesh of Christ: but what, if the Quakers use the Apostle's words, Great is the Mystery of Godliness! God was manifested in the Flesh, justified in the Spirit &c. (1 Tim. 3).

R. W. And thou say'st, That their blood and their sufferings are God's Flesh and Blood Redeeming and Saving &c.

*Answ.* The Reader may see, there are no such words in G. F.'s Answer. For I say, It's Christ's blood, who dyed at Jerusalem, that saveth; and yet the Saints cannot deny, but that they are Christ's, and Christ is God's, and their bodies are his to dwell in. And thou tell'st of One, that would not speak all at once; but who it is, thou tell'st us not: so its like, thou hast abused him, as thou hast done others.

R. W. And thou say'st: These Foxians are God and Christ, Spirit, Resurrection, Life and Heaven.

*Answ.* These are more of thy Lyes and Forgeries, let the Reader see, if there be any such thing in G. F.'s Answer, and whether thou hast not abused his Answer. And must not Christ dwell in his people, who is the Resurrection and the Life, and his Kingdom be in them? and doth not he dwell in all his true believers? And did not Christ appear again to his Disciples according to his Promise? and Christ saith, He that loveth me, and keepeth my words, my Father will Love him, and we will come unto him, and make our Abode with him (John 14) And that of Job. 16. is true, as Christ speaketh, and the true believers do behold his Glory (as in Job. 17).

R. W. And thou say'st, I know, these poor Foxians say, that he did come again to them (to wit Christ) and I know also, that a man may feel this Lye with a pair of Mittins: for I know, the Comforter came not unto them upon his Resurrection, (for then he was forty days with them) but after his Ascension.

*Answ.* As for poor and Foxians, thou might'st have kept to thy self, and Lye (for thou call'it it Uncivil for G. F. to speak the word Lye, and is it Civil for thee?) with the Mittins. And

we know, that Christ after his Resurrection appeared unto his Disciples, and that the Holy Ghost came to his Disciples after his Ascension: but what is all this to the purpose, to disprove G. F's. Answer, That Christ doth not dwell in his Saints now, and that the Holy Ghost is not in them now? And we do believe of Christ's birth, sufferings, Death and Resurrection, and Manifest in people, who will Judge the world in Righteousness.

R. W. And thou say'st, That we maintain Christ's Second Coming to be Spiritual. [And doth R. W. maintain his coming to be Carnal?] And thou say'st, They count all gazing fools, that look after a man; for Christ is come unto them in Spirit, and in them he maintains his great Affizes, and now passeth Judgment upon men by them &c.

Answ. Doth not Christ dwell in his peoples hearts by his Spirit? and doth not he there Judge down Sin & Evil, that is in the hearts of Men? and doth not he give a Judgement to his Saints to Judge the Evil of the world? (read 1 Cor. 5) And must the Saints deny this Judgement, that he giveth his people, because Christ will Judge the world in Righteousness, and reward every man according to his works? Nay Roger, thou must feel it for belying and vilifying his people. - And if you look after Christ, as a Carnal Man, may they not call you Fools? who is called the Second Adam, THE LORD FROM HEAVEN.

R. W. And thou say'st: If these poor, filthy dreamers lived without food and Physick &c. without procreation &c.

Answ. We may say to thee, as Christ said to the Devil, Man liveth not by bread alone, but by every word, that proceedeth out of the mouth of God. And as for thy saying, Without procreation, and bringing forth of Children without the Stinks of Nature &c. and a great deal of such Rambling stuff, which thou hast filled thy book up withall; thou may'st keep at home: and where did ever the Prophets or Apostles use such Language concerning Marriage, which is an Ordinance of God, or of Nature, which is good in itself? And as for thy speaking of Eating of the flesh of Christ, until they become Christ himself, which thou say'st, is Simple, Monstrous and Blasphemous &c. let the Reader see, if there be any such words in G. F's Answer, or if they be not words of his own forging; and Lyes. But we cannot deny our bread from Heaven, for all R. W's. Lyes and Slanders, for which we can praise God for it, as the Apostles did, who are flesh of his flesh, and bone of his bone. And thou

thou tell'st of Manicheans, and of a Frantick Spirit: As for the Manicheans, these thou might'st have kept at home.

R. W. And thou say'st, *This Frantick Spirit saith, Is not Christ in us? how is he distinct from us? what need you ask me, how I do? can Christ be sick? can Christ do but well* (speaking of themselves). And thou observest God's wonderful Stroke in this world upon three sorts of persons &c. { p. 64.

Answ. It were well, if R. W. did see the Stroke of God upon himself, and let others alone, to stand or fall to their own Master. And Reader, is there any of these Expressions in G. F.'s. Answer to Tho. Moor? for he hath not named any, that hath spoken such words, as he hath forged here. And was that a Frantick Spirit in the Apostle, who said, *Christ is in you, except ye be Reprobates?* but doth not Christ say, *I was thirsty, hungry, naked, in prison, a stranger and sick &c.* whether this was not Christ in his members? and if so; then whether R. W. and the New-England Professors have not been persecuting him all this while, as the persecuting Jews did, who looked on him as a Deceiver? And as for the other Scolding words, we leave them, they are not worth mentioning, (as in the 62, 63, 64 pages may be seen).

R. W. And thou bring'st S. Hamond (Fol. 180) who saith, [What Warrant have you to go out to the Quakers? shall a Man go hear the Jews and Popish Mass, because Paul bids, Try all things? No, no.] And G. F. answereth, [“Paul biddeth us, Quench not “the Spirit; and where the Spirit is not quenched, they may try “Papists, Jews, Protestants, who quench not the Spirit: But who “quench the Spirit, and draw People from the Light within, they “draw them from that they should See withal: then you stuff “them up with Old Authors and Lying Stories, as you Print a-“broad.”] R. W. instead of Replying he asketh Questions, Whether the Jews, Papists or Idolaters have the Holy Spirit? and whether they may go to hear God speaking in his Holy Promise among them? &c.

Answ. Have not the Jews the Old Testament? and the Papists the Old and New, as well as thou to speak of? And do not they hate the Light of Christ, and quench the Spirit as well as thou, and persecute them that believe and walk in it? and I ask R. W, Whether he can judge of them, without hearing of them, or reading of their Books? And doth not the Lord say, He would pour out of his Spirit upon all Flesh, as well as thee, though they

grieve it? and lighteth all as well as thee, though they and thou hate it.

R. W. And thou say'st; *May I hear a Papist, a Jew or an Idolater, a False Worshipper &c. when I am convinced, that they speak not from the Holy Spirit?* &c. Or, *May I go to worship God with them, when thou believest, they worship a False God.*

Answ. If thou wast convinced with the *Holy Spirit* of God, as we are, then thou couldst not join with any *false Worship*, nor bear them to uphold them in it: for with the *Spirit* they are tryed, and not followed, in which *Spirit of Truth* God is worshipped. But is it not *Sam. Hamond's* and *R. William's* Intent here, that they would not have the People to *hear the Quakers*, and to *worship God in the Spirit and Truth*? Though the Apostles went up and down into all Nations to *Preach the Gospel*, yet they did not join with their *Worships*, and hold them up: and they that are convinced of the *Falseness* of them, they have tryed them.

R. W. And thou say'st; *May I hear a False Prophet, or be present at any False Worship, but with Actual Reproving of them, and labouring to reduce them &c.*

Answ. If thou werest in the true *Spirit* out of the *false, lying, slandering Spirit*, thou mightst Admonish and Reprove, if thou wast in the *Spirit of God*, as the Apostles were in: but how cometh it to pass, that the *New-England Professors*, who are the *Pesecutors and False Prophets*, cannot bear such, as *Actually reprove them*? And why do the *New-England Professors* make the *Quakers pay Five shillings a day*, that do not go to *hear them*, when they are *convinced* and have proved them, and tryed them that they do not *speak from the Spirit of God*, and know them to be in the same *Pesecuting Spirit*, that the *Jews and Papists* were in?

R. W. And thou say'st; *Thou wast stopt by a Sudden Spirit of Prayer in a Woman at Newport, and an Unseasonable Spirit of Prayer in a Man, which forced me to stop, and occasion'd me to take this way and Dispute with them.*

Answ. And why could not *R. W.* have had Patience to have stayed, till they had done *Prayer*? but he hath shewed his *bad Spirit against Prayer*, who calleth it *unseasonable*. And I do believe, that the *Spirit of God*, that led the *Man and Woman to pray, stop'd thee*, and therefore thou hast brought forth this *bad Birth of Lies and Slanders*, which thou hast cast upon God's People: and before

fore thou comest to try False Worships, or Prophets, or Preachers, thou must deny the False Spirit in thy self.

R. W. And thou say'st; I ask, May any Soul out of Curiosity go to hear a Strange Preacher, in whom I have not Faith, that he is sent from God? especially if there be not a Free p. 65. Liberty for my Queries, and Objections and Searchings, as the Bereans did.

Answ. Doth not R. W. find fault with G. F's. Sense of English, who faith, I or any Soul? but others may have Liberty to go, where thou hast not Faith. But if R. W. and the New-England Priests and Professors do practise this Question, which he asketh, then why do not they practise the Royal Law, To do to another, and let them have the same Liberty, as they would have themselves, which G. F's. Opposites (which R. W. seemeth to maintain) would not grant? for Tho. Good-year was cast into Prison for saying HUM, when R. Baxter was Preaching in Oliver's days. And why is there not so much Liberty then amongst the New-England Professors and Meeting-Places, but they must be FINED for not going to hear a Preacher, on whom they have no Faith, nor Liberty to object and query, nor search, as the Bereans did? if R. W. and the New-England Priests granted this Liberty to others, as they would have themselves, their Foundation had been down ere now: and they needed not to have made Laws, to HANG, WHIP, BANISH and IMPRISON. And we do take heed what we hear, and how we hear, and what we join unto, with the Light and Spirit of God; though we are commanded to try all things, and hold fast that which is Good. And why dost thou say, it was the Unseasonable Spirit of Prayer? because it crossed thee in thy Imaginations and Evil Work then, which thou now hast brought forth?

R. W. And thou say'st; What do we mean by the Spirit's Quenching? can the Spirit of God be Really quenched?

Answ. Hast not thou often quenched the Motions of it, by following thy Imaginations, and thy own dark Spirit, and not being led by it? and therefore doth the Apostle Exhort the Saints, Not to quench the Spirit. And when thou comest to obey it, either in Praying or Prophecying, or Rejoycing, or Giving of Thanks, or Proving all things with it, then thou wilt know, what it is to quench it, and to see thy self in the Spirit of the Jews, who were so much against Christ and his Apostles, and thought, they did God

Service in so doing: and that Light of Christ which thou hatest, and the Spirit of God which thou quenchest, will be thy Condemnation, except thou Repent. But if the Thessalonians should have asked Paul, Can the Spirit of God be quenched, as thou dost? they that go from the Motions of it, quench it as to themselves, and come to be led by an Evil, false Spirit, as leadeth thee; and such come to err from it and grieve it: but they that obey the motions of it, do receive from God his Heavenly Refreshings, and are sealed with the Spirit of Promise, Ephes. 1, 11.

R. W. And thou say'st; Why do these Lazy Souls so horribly slight Reading and Studying Books, yea God's Book, as one of their Chief said to me, laying his hand upon the Bible of Junius, Art not thou past these yet?

Answ. What this One is, he hath not named; if this One had been a Quaker, it's like we should have had his Name in Print; and so this is like the rest of his Lyes. And we do read the Scriptures (if he do mean that to be God's Book) and also may be some of us have Read other Boo's, as well as he: and as for his Scornful Expressions of Proud and Lazy Souls, and Horrible Slighting, these are the Fruits of his bad Spirit, which he may apply at home. And what good hath it done R. W. all this time, Reading and Studying Books, or God's Book, and bring forth no better Fruits?

R. W. And thou say'st; And why do they worship a Dumb Devil in their Dumb Meetings, and stand still and listen, and lie upon their Beds of Laziness for Revelations and Notions &c.

Answ. Let the Gentle Reader see, if this be not from R. W.'s malicious Spirit. For first, he hath not proved, that we *VVorship a Dumb Devil in Dumb Meetings*; for he saith (page 64, and 65) That at the General Assembly of the Quakers at New-port he was stopt by a *VWoman's Praying and a Man's Praying*: Now is not this a plain Contradiction? and hath not R. W. confounded himself here, and his Evil Birth he hath brought forth? We do Wait upon the Lord God in his Spirit and Light, who Revealeth his things unto us by his Spirit: and he doth Teach and Instruct us in the Night-season, and gives us of his Songs, and to stand still and see our Salvation, and to worship God in the Spirit and Truth, which thou and the Devil is out of: and to Look unto Jesus, the Author and Finisher of our Faith. And why dost thou scoff at our Listening unto the Lord? for doth not the Lord say; Listen,

O ye Isles, unto me, and hearken unto me ye People afar, for the Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name &c. (Isai. 49, 1). And as for Lazy Revelations and Notions, thou must keep that at home, for they are none of ours; who are Diligent in serving the Lord. And G. F. doth not slight any Old Authors, (who hath laboured in God's Service, and broken the Ice) as thou falsely say'st; but such, as draw People from the Light of Christ within, that they shou'd see withal, and then stuff People with Old Authors and Lies, which they Print abroad, as thine is here. And thou say'st, W. Edm. did frequently call thee at Newport, Old Man Old Man; which (it seems) thou countest as a great Disgrace to thee; but that is not to be compared with all thy foul and ungracious Words in thy Book against us. And dost thou see thy self, and how thou callest thy Neighbour White Devil? and what Abusive Names thou hast given to the People of God in scorn called Quakers?

R. W. And thou bringest in John Burton (fol. 200) saying [It is a Scripture of the Devil's making, to apprehend Christ within]. G. F. Answereth, [If there be any other Christ, but he who was Crucified, within, he is the false Christ: and the Scripture holds forth this, and the Devil never made it; but he and his Messengers are against it. And he that hath not this Christ (that was Crucified and Risen) within, is a Reprobate; though Devils and Reprobates may talk of him without.] And R. W. replyeth, and telleth a Story of Pagans, Mahometans and Christians and Jews, of their Dispute about Christ, which is to no purpose.

Answ. The Quakers do acknowledge the Birth, Death and Resurrection of Christ; and it's to no purpose for thee to allege the contrary (and his Doctrine and Preachings, and his Apostles) and all this is true.

R. W. And thou say'st; Certain it is, that he that shall turn over all the former Relations and Histories, and all the Writings of the Apostles, and predicate a Christ, that was Risen within, and Crucified within, in opposition to that Jesus of Nazareth without &c.

Answ. Here dost not thou Confess, that that Christ, which dyed at Jerusalem, must be within People, and not opposite? but what Sun of Righteousness is he, that shall arise with Healing in his VVings to them that fear God's Name? (Mal. 4).

R. W. And thou tellest, What the Protestants do believe of the Birth,

*Birth, Life and Death of Christ &c. and of applying the Promises, and the New Covenant &c. and bargain in his Blood for a New Spirit and a New Heart &c.*

*Answ.* Do not ye believe, that G. F. and the People called Quakers do not know, that R. W. and the New-England Professors and these Persecutors, and his old Opposers do apply the Promises and the New Covenant to their old Heart and their Persecuting Spirit? But where is the New Heart, and where is the New Spirit? and how do ye dye with Christ, and how are ye made Conformable to his Death? do not the Children of the New-Covenant (that are born again of the Immortal Seed, and are Heirs of the Promise), feel the Blood of Christ in them, to sprinkle their Consciences &c. and make their Garments white? But where doth Christ or the Apostles use that Expression of a Bargain in Christ's Blood? where is thy Rule for it in Scripture?

*R. W.* And thou say'st; G. F. is believing in a Christ Crucified within, in opposition to Christ Promised and Prophecyed of, brought forth, Living and Dying, so-preached, so believed on; and what a Forehead of Hell must he have, that calls all those Reprobates and Devils, that talk of Christ without, &c.

*Answ.* Now, let the Reader see, how R.W. abuseth G.F.'s Words! For G. F. doth not say, The Devil and Reprobates may talk of a Christ without; but G. F. is proving, that it is Christ, that was Crucified, and is Risen (to wit, at the Right Hand of God); it is he, that is to be within his Saints. And we know, that the Devil and his Messengers cannot endure to hear tell, that Christ should Rule in the Hearts of his People, because he destroyeth the Devil from Reigning: and we know, that the Devil may suffer R. W. to apply to him Christ's Sufferings, Death and Resurrection and Promises, so that he will not have Christ to Reign in him. And we own Christ, as was promised and prophecyed of, and his Birth, Life, Death and Resurrection, and yet manifest within us; who will Judge the World in Righteousness, and Reward every Man according to their Works, Glory to God for ever! And as for Fore-head of Hell, it becometh R. W. best; the sober minded who read his Books, may see his Fruit, (as ye may see page 66).

*R. W.* And thou bringest The Elders and Messengers of the Churches in Wales saying, [We are Conceived in Sin, and brought forth

forth in Iniquity]. And G. F. answereth (Fol. 214). [“And Da-  
 “vid doth not say, *TOU*, who were *Conceived in Sin*, but [I]:  
 “and W. P. saith, John was *Sanctified from the Womb*; and the  
 “Scriptures speak of such, as were *Sanctified from the VWomb*,  
 “and *Children that were Clean*. And so you do not speak, as the  
 “Elders and *Messengers* of the true *Churches*, or Men dividing the  
 “VWord aright; but you are one against another, though you  
 “are all against them you call *Quakers*, that be in the Truth.]  
 R. W. replyeth, and falleth a railing and saith; G. F. discoveres  
 to any Intelligent and Savoury Spirit not only a weak and deluded  
 Soul, but a Popish and Arminian Poyson about the State  
 of all Mankind in the First Birth, a strong Presumption, { p. 67.  
 that he never felt, what the woful Estate of all Mankind  
 by Nature is, and what to cry out in his own particular with Da-  
 vid, I was *Conceived in Sin*, and brought forth in Iniquity:  
 which Cry is one of the first Soul-Cries of every Child of  
 God.

Answ. Let the Reader judge betwixt R. W. and G. F. For G. F.  
 doth not speak of the State of all Mankind, but of John Baptist,  
 and such as the Scripture speaketh of, that were *Sanctified from*  
*the VWomb*, and such *Children*, as the Scripture speaketh of, that  
 were *Clean* (as 1 Cor. 7.) that Paul speaketh of: did John and  
 those that were *Sanctified* and *Clean*, cry out to God, that they  
 were *Conceived in Sin*, and brought forth in *Iniquity*? prove this,  
 or else confess thy unsavoury Spirit and weak deluded Soul. And  
 as for Pope and Arminian Poyson, thou mayst keep that to thy self.  
 And the Estate of Mankind by Nature I have known; yet I must  
 put a Difference, as the Apostles and Holy Men of God have done,  
 and will not say, as thou and thy *Messengers* of such, as were  
*Sanctified from the VWomb and Clean*, That they were brought forth  
 in *Sin and Iniquity*. And what is all the Work of R. W. (in  
 his 67 and 68 pages), who telleth of the *Pelagians*, and the For-  
 ces of the Prince of Orange against them? and David's crying out,  
 that he was *Conceived in Sin*, and brought forth in *Iniquity*? this  
 doth not prove, that John was *Conceived in Sin*, and brought forth  
 in *Iniquity*, nor prove, that Jeremiah was not *Sanctified in the*  
*VWomb*, (Jer. 1); but here thou hast justified the Perse-  
 cution and the Force against *Pelagians*. And thou hast { p. 68.  
 rambled over a great deal, and tellest of the Spots of the  
 Leopards, and the Blackness of the Negroes; and Gen. 6, Psal. 51,  
 and

and Rom. 5, all this doth not prove, that *Jeremiah* and *John*, nor the *Children that were Clean*, were brought forth in *Iniquity*.

*R. W.* And thou sayest: These Rotten and Crooked dispositions in every Child bring forth wild Asses-fruit in Youth &c.

*Answ.* Wherein did *Jeremiah* and *John Baptist*, or such as were *Clean* or *Sanctified in the VWomb*, bring forth such Fruits, as thou speakest of? prove it by the Scripture. For thou say'st, Every *Child*; here the *Child Jesus* hath not escaped thy *Censure*: was not he called a *Child*? (Luk. 2, 27) who was the *Holy One*.

*R. W.* And thou say'st; The Experience of all the *Saints of God in the Holy Scripture*, who maintained a Battle between the *Flesh* and the *Spirit* all their days &c. (Gal. 5) like the two *Houses* of *Saul* and *David*, in *Abraham* and *Isaac*, *Paul* and *Peter*; and *Paul* crying out, that the *Good* that he would, that he did not &c.

*Answ.* All these *Scriptures* do not prove, that *Jeremiah* and *John*, that were *Sanctified* in the *Womb*, and the *Children* that *Paul* speaketh of (*Cor. 7*, that he said, were *Holy*) that they were *Conceived in Sin*, and brought forth in *Inquiry*, because *David* said, *He was*. Neither doth *Gal. 5* say, That the *Saints* have a *Battle* between *Flesh* and *Spirit* within them all their days: neither doth the *Scripture* say, that there was a *Battle* between the *House* of *Saul* and *David* all *David's* days; for *David* said, All that is within me, praise the *Lord*: and his *Sins* were removed as far, as the *East* is from the *West*. Neither did *Abraham* nor *Isaac* say, that they had a *Battle* in them all their days, nor *Paul*, nor *Peter*; but *Paul* said, there was *No Condemnation* to them, that were in *Christ Jesus*, who walked not after the *Flesh*, but after the *Spirit*: though he had cryed out, That *Good* that he would do, he did not; but after he saith, The *Law of the Spirit of Life in Christ Jesus* hath made me free (mark, me *Paul* free) from the *Law of Sin and Death*. Nay, did not he say, They were more than Conquerors? and doth not he say, That he had fought the good Fight, and kept the Faith? then he was not Fighting, when he had Fought, and was a Conquerour. And *Paul* saith, I am Crucified with *Christ* (mark, I AM), and *Christ Liveth in me*; and the *Life* that I now live in the *Flesh*, is by *Faith in the Son of God* &c. is not the *Faith Victory*? And thou fallest a railing, and speaking of our *Conditions*, which thou art ignorant of, and thy own, and hast abused both the *Scriptures* and Us.

*R. W.*

R. W. And thou bringest John Jackson (G. F. Fol. 217.) saying, [False Prophets and Christs, and Deceivers many should come, if it were possible, to deceive the very Elect.] And { p. 69. G. F. Answ. [“Yea, Christ said, They should come, to { “the Apostles; which before their Decease they did come, and “went forth from them, which Christ said, should inwardly Ra-“vin, and get the Sheeps-Cloathing: which since the Days of the “Apostles all the VWorld went after them, as thou may’st read in “the Revelat. And now are People but coming from them to the “Rock, and now shall the Everlasting Gospel be Preached to them “that dwell upon the Earth, over the Heads of the Beast; and “their False Prophet and they shall be taken, and the Lamb, and the “Saints shall have the Victory.] R. W. replyeth and saith; That great Fox the Pope of Rome, and his Foxians (the Worshippers of the Beast) maintains, that Anti-Christ is not yet come. [This is nothing to my Answer]. And thou say’st; That G. F. &c. crys out [Anti-Christ, why, he is come and gone long ago], as if False Christs might not be then, and now too.

Answ. Let the Reader see, if he hath not wronged G. F.’s. Words; and see, what Sense thou canst make of R. W.’s. Words. For G. F. doth not say, Why, he is come and gone long ago. (to wit, Anti-Christ) &c. these are thy forged Lies: for we say, Thou and the New-England Priests are in the Spirit of Anti-Christ, as your Fruits have manifested: Act. 20, and Matth. 7, and 2 Pet. 2, and 2 Cor. 11, and Jude have sufficiently discovered you. And thou runnest on in a long Tale of Pope and Protestants to no purpose; but why doth R. W. and the New-England Priests cry against the Pope, and are found so much in this Spirit?

R. W. But thou say’st; What Ignorance doth this little Fox, this great Boaster discover in saying, Now are People come forth { from them (to wit, Anti-Christ) &c. } p. 70.

Answ. Herein thou hast discovered thy own Ignorance of both the Scripture and the Spirit, and Power of God and the Gospel. For we must tell thee and the persecuting Priests, that the Gospel is Preached again freely, as it was in the Apostle’s days, and People are coming again to the true Lord Jesus Christ by the Light and Grace of his Everlasting Gospel, from such False Teachers, as thou and the rest of the Persecuting Priests.

R. W. And whereas thou tellest of the Jews and Romans mocking and murdering Christ Jesus &c. just as the Pope and the great Fox,

P. 71. } and these little Foxians pretend to be sole Heir unto the  
Crown of Heaven, and all others Reprobates from their  
Heavenly Majesty.

Answ. Let R. W. look at home amongst his New-England Priests and Professors, who have mocked and MURTHERED the Members of Christ: and dost not thou encourage them to Persecute and Punish them? (as in pag. 200) what could your Father the Pope do worse, or the Romans, or the Jews? And blessed be the Lord, we are Heirs of the Kingdom of Heaven, and do know the Crown of Life: and we do know, that thou, that dost encourage to Punish us, and the Priests, that Persecuted us, and they that MURTHERED us, are in a Blind Zeal and Reprobate Spirit, and Rebel against the Commands of Christ, that said, Love one another, and Love Enemies: and Christ said, He came to Save Mens Lives, and not to Destroy them.

R. W. And thou say'st; The Protestants maintain, that the Pope is the Anti-Christ, the Man of Sin, (pag. 70).

Answ. If R. W. and the Priests and Professors of New-England do bring forth the same Fruits, that the Pope hath done, are not they Anti-Christ?

R. W. And thou bringest John Jackson (G. F. Fol. 218) saying, [“I hope, you will not Condemn the Generation of the Righteous, because they are not Perfect.”] G. F. Answ. [“That which Condemneth, is Righteous; it Condemns that which is not Perfect: and that which is Righteous, is Perfect; and the Generation that’s Righteous, is not to be Condemned.”] R. W. Replyeth and saith, That Our selves being Perfect, are not to be Condemned: the Summe of his Answer is, Himself and the Foxians are Gods, as Pure and as Holy as God is.

Answ. Let the Reader see, if there any such Words as these in G. F.’s Answer; and Read G. F.’s Answer and see, if R. W. hath not forged all these Words; therefore they are Slanders. But doth not the Lord often Command, that his People should be Holy, as he is Holy? I say, let the Reader examin G. F.’s Answer and see, if he calls Men Gods? Though we cannot deny, but we are the Temples of the Living God, and that he Dwelleth in us by his Spirit, as the Apostle faith, Who is in you all, and over you all, God blessed for ever, (Eph. 4): again, He that Sanctifieth, and they that are Sanctified, are all of One; thus speaketh the Scripture. And R. W. is made to confess, that all that is not Perfect, is not Righteous.

R. W.

R. W. And after thou hast rambled a great while (but nothing to purpose to G. F.'s. Answer) thou say'st; *In the last place I affirm (and have made it good) that the Generation of the Papists and Quakers are so Pure in their own Eyes, yet they are not cleansed from their own Filthiness: the Papists are justly charged with Superstition and Idolatry, and Drinking the Blood of Saints; and have not the Generation of the Quakers their Images and Idols also? as I have manifested their Pride, Ignorance and Idleness in not using Means, and their Passionate Railings &c.* And if this Spirit had got the Sword, it would drink the Blood of its Enemies, as Hereticks, Idolaters, Reprobates and Devils.

*Answ.* Roger Williams, thou hast measured the People of God (in scorn called Quakers) with thy own Measure and Rule, which thou hast put with the Priests and Professors of New-England, and Judgest Us thereby like unto Your selves. Have any of the People called Quakers, that have had the Magistrates Power in their hands, used any of these Weapons to Dissenters in Rode-Island or elsewhere? Nay, have not some suffered in New-England, and Run the Gauntlet, because they would not take up the Sword? And as for Drinking of Blood, Railing, Passion &c. let the New-England WHIPS, GALLOWS and Laws, and SPOILING of Goods, and R. W.'s. own Desire (in his page 200) to Magistrates to Punish us, speak, which is most like, We or They, to the Papists? And why was our BLOOD DRUNK in New-England? was it not, because we could not bow to their Image they set up, like Nebuchadnezar and the Papists? And as for Pride, Ignorance, Passion, Railing, Cursing, let R. W. look at home, and his New-England Brethren, the Priests. And for their Ignorance and Idleness in not using Means, what Means are they, they should use? any that come from this Persecuting Spirit? nay, you may keep it your selves: for we do tell thee, and the New-England Priests, There is no other Name given under Heaven for Salvation, than the Name of Jesus. And for Idleness, R. W. may keep that Charge too at home, that lyeth Lazily at home Railing in the Woods; for if he be a Minister of the Gospel, why doth he not go and Preach the Gospel to Pope and Turk, he so much Raileth against behind their Backs? But it's like he will say, He findeth no Call, nor the New-England Priests any further, than they can find a great Benefit: but neither He nor They can say, The People

called Quakers are *Idle*, that left their own Country and Kindred, to come to New-England to Preach the Gospel freely, whom they *WHIPT, IMPRISONED, BANISHED* and *HANGED*. But thou dost affirm, that the Papists and Quakers are not cleansed from their Filthiness. Let the Papists speak for themselves: but as for the People of God called Quakers, thou darest not say, that thou hast an *Infallible Spirit* to Judge; and therefore thou know'st not our Condition, and affirmest, thou dost not know what. But we must tell thee, that (as John saith) *We, who walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Christ Jesus Cleanseth us from all sin.* And because thou art not cleansed, thou measurest us by thy self, who art pure in thy own Eyes, but not in the Eyes of Christ or his People.

R. W. Thou bringest the Priest's Words (G. F. Fol. 220.) saying, [ *Man is not able to Discern the Things of God, till he be Born again.* ]. And G. F. Answ. [ "The Scripture speaketh of " *Discerning the Eternal Power and God-head*, and that was a Thing " *of the Spirit of God:* and the Apostle saith not, that they were " *Born again.* And yet I say, that *None knoweth the Things of God, but by the Spirit of God;* and that which may be known of " *God, is manifest in them, for God hath shewed it to them:* for " *that of God in them was of the Spirit, who is the God of the Spirits of all Flesh,* which bringeth them to *Discern the Eternal Power and God-head.* ] R. W. replyes in a *Railing Spirit*, and faith; *With amazement at the dreadful Justice of God, hardening this daring Soul for playing away his own Light, and the Name of God, and the Light, which the Lord hath sent him from so many Excellent Pens, out of which he hath raked nothing but handfuls of Reproaches to sling in the Faces of his best Friends, and turnèd Truth into Lies and Poyson to Murther himself and others.*

Answ. Now, let the Reader read G. F.'s. Answer, and R. W.'s. Reply, and see, where G. F. hath cast any Handfuls of Reproaches in the Faces of those he calleth his best Friends, which were our Old Persecutors in Oliver's days. And as for *Lies and Poison, and Murthering my self and others*, thou mightest have kept that to thy self, which is sufficiently manifested in thy own Book: but I know, the *Truth* is the *Savour of Death* unto such as thou art, and therefore it doth Amaze thee. For G. F. hath not played away his own Light, that God hath sent him, nor his Name; these Words

Words come from thy Frothy, Airy Spirit: but what! doth this prove, that People have not the Spirit of God, nor the Light of Christ nor his Grace, which they hate, and turn into Wantonness?

R. W. And thou say'st; *The Eternal Power and Godhead cannot be seen by Mortal Eyes.* And again thou say'st; *All Mankind are bound by the Law of their Nature, to put forth their utmost in searching after God;* and we may gain a Great Sight of the God-head &c. [ Hast not thou Contradicted thy self? { P. 74. for is not Nature Mortal? ] And further thou say'st; *Yet this Sight of God, which Men and Devils may get of God by their Natural Abilities &c. and yet thou say'st; No Mortal Eye can see the Eternal Power and Godhead:* — and again, *We may gain a great Sight of the Godhead, and yet not see him, nor glorifie him,* that is, *Love him, as Paul (1 Cor. 8).*

Answ. Here in thy own Distinction thou hast Confounded thy self. For first, thou wilt grant, that *Paul was a Believer (1 Cor. 8); secondly thou say'st, The Eternal Power and God-head cannot be seen by a Mortal Eye:* then this great Sight of the God-head must be seen by a Spiritual Eye, (according to the Apostle's Words and thy Consequence) because that which may be known of God, is manifest in them, for God hath shewed it unto them. And this must be by the Spirit, by which they know the Invisible things of him, even his Eternal Power and Godhead: (Rom. 1) and so it is by the Spirit of God the Things of God are known, (according to 1 Cor. 2) and such as quench the Spirit, and vex and rebel against the Spirit of God, and resist the Holy Ghost, and hate the Light of Christ, and turn the Grace of God into Wantonness, are those Born again of God his Power and Spirit, or prate like thee in the Imaginations? for John saith, *He that is Born of God, overcometh the World.*

R. W. And further thou say'st; *Now this Woful Cheater finding the word Spirit, confounds (as his course is) all together, and because God's Spirit Regenerates the Corinthians, and opens to them a Glimpse of the Godhead's Power &c.*

Answ. As for Cheating and Confounding, thou mayst keep those Words at home; but the Apostle telleth the Corinthians (that were the Believers and Babes in Christ, and Born again) *That the Light, which shined in their Hearts, giveth the Light of the Knowledge of the Glory of God in the Face of Christ Jesus:* and calleth this

this the *Light of the Glorious Gospel*, which is the *Image of God*. Now, hath R. W. manifested himself to be *Born again*, who doth not distinguish between them that is *Born of the Spirit*, and them that *Grieve the Spirit*? for G. F.'s. Words were, Such as were not *Born of God* by the *Spirit*, yet they had the *Spirit*, by which they might *Know the things of God*: for how can they *quench the Spirit* and *err from it*, if they have it not? and how will God *Judge the World in Righteousness*, according to the *Gospel*? And whether is the *Gospel Natural*, or all the *Judgments of God Natural*, or *Spiritual*? and if *Spiritual*, whether or no it is not according to the *Divine Light and Grace*, that enlightneth all Men, and his *Spirit* that he poureth upon all *Flesh*?

R. W. And thou say'st; I fear that G. F. &c. never \* Experienced, though they enjoy in Common a *Light of Nature*, though God hath Endowed him and many of them with Excellent Natural Parts, yea with a *Light from the Holy Scripture*, yea, a *Light of Experience and Common Motions from God's Holy Spirit*, and have been lifted up &c. and then thou fearest, most of them will be brought down into Hell, and Cast into great Condemnation.

Answ. R. Williams, thou hast shewed thy *Ignorance of G. F.* and the People, called *Quakers, Conditions*. What! dost thou call the *Divine and Heavenly Light of Christ* (which is the *Life in the Word*) the *Light of Nature*, which Christ commands to believe in? this is thy *Darkness*, which cannot Comprehend the *Light*. And as for our *Experiences and Knowledge of the Holy Scripture*, it is by this *Divine Light and Spirit of the Lord*, which if thou didst Live in, thou wouldst never Rail so much against us.

And as for thy foolish *Fears*, I tell thee, they are *Cain's*: and p. 75. } as for being lifted up, as *Capernaum*, & being brought down into Hell and Condemnation, this thou wilt know, who hast been puff'd up and err'd from that *Spirit*, which formerly hath opened thee; therefore thou raillest against them that walk in it. And Roger, thou reprovest G. F. too soon for *False English*, and *Boys English* and *Non-sense* (as thou callest it); but indeed I must needs tell thee, that here is much *False English* and *Non-sense* in thy Book: but whether the Fault be in thee, or the *Printer*, I shall leave it; but how-ever I think, the *Printer*, that hath printed thy Book, hath grown weary of it, or at least been *Careless*, for it is paged 74, 74, 76, 77, 77, 78, 80: what, is this right Roger?

R. W.

R. W. And thou bringest-in the same *Author* (Fol. 222) saying, [Salvation and Faith are the Gifts of God, distinct from Christ]. To this G. F. Answereth, [They are all of him, "and from him, and with him: and how is he the Author of "Faith, in whom it endeth, from whence it cometh? ] R. W. repliyeth; As Potiphar's Wife cries out against Joseph; and pretends Chasity, so doth this subtle Whore-monger, pretending, that all is pure Christ, the Light is Christ, their Hope, Faith, Saints and their own Spirits are Christ, no Distinction between Christ and them, for they are all of Him, from Him and with Him.

Answ. Thou *Justifiest*, what thou *Condemnest*: thou *cryest out against* Potiphar's Wife, and thou art guilty *Spiritually* of the same *Evil*, that she would *Carnally* have committed. Fain wouldest thou have enticed J. T. and others to thy *Polluted* and *Defiled Bed*; and because they would have nothing to do with thee, nor that Spirit that leadeth thee, but refused *Communion* with thee, thou wisteſt thy Mouth, and complainest against Joseph, and wouldest bedirt him, now thou canſt not have thy will of him, and that he refuseth thy *Harlotty*. Well, but I am an *Whore-monger*, yea a *Subile One*: how ſo Roger? how provest thou this *Black Charge*? why! because I ſay, *That Salvation and Faith are of Christ, from Christ and with Christ?* behold now, ye *New-England-People*, what *Spirit* this *Man* is of! what *Language* he ueth! what *Comparisons* he maketh, and *Slanders* he casteth upon me! And for what doth he these things? because I own and declare, *That Salvation and Faith are of Christ, and from Christ, and with Christ*. I hope then, none will ſay, *We*, but *R. Williams* denyeſt *Christ*: for they that deny *Christ* to be the *Author* of their *Faith* and *Salvation*, deny *Christ*; but it's plain, that *R. W.* doth ſo, for his *Salvation and Faith* is not of *Christ*: and what *Regard* ſhould any have, to what ſuch an *Anti-Christ* faith? But *R. W.* faith, that we ſay, *That the Saints are Christ &c.* but Roger, these are none of my *Words*, but thy *False Consequences*. But why! is not *Christ* made to the *Children of Light* in this *Day Light*, *Salvation*, *Hope*, *Faith &c.* as well as he was made to them *Sanctification* and *Redemption* in the *Days past*? where haſt thou been? haſt thou lost thy *Bible* as well as thy *Religion* in the *Woods*? ſee, what cometh of thy *Unfaithfulneſſ*! thou that werest an *Oppoſer* of the *Priests*, art turned their *Orator* against the *People of God*.

But

But what a *Forgery* 'tis in thee *Roger*, to say, *We make the Saints Christ, and our own Spirit Christ?* were those my Words? to God's witness in all Conscienccs I appeal against thee in this thing, and let my Book be read: True Christians are of *Christ*, yet not *Christ*, yet *One with Christ*; 'twas Christ's *Last Prayer*, that they should be *One in the Father and the Son*. And for our own *Spirit*, it's enlightened by Christ, but it is not that *Light*, nor *Christ the Light*; for he is our *Lord and King*, and we are his *Servants, and Subiects, and Friends, and Children*: so thy *Malice and Ignorance* will not do, the *Day* hath discovered thee. Thou goest on to prove, *That Christ is not the Saints, nor the Saints are not Christ*: And who said, *They were?* and callest us *Ungrateful Monsters*, and such *Monstrous Names* for believing so, that never believed so, nor never writ so; it's a *Faith* of thy own making. Yet *Christ is in the Saints*, and the *Saints are in Christ*: but that the *Devil* cannot abide, for he would fain get at them, but that he cannot do, while they are in *Christ*; and this maketh all his Instruments *rage*, and thee *Roger*, amongst the rest. And thou takest up much room to prove, *The Saints are not Christ* ( from *Col. 1, ver. 11* ), and who said, *they were so?* so that falleth in *Corse*.

*R. W.* Next thou say'st; *I know, the Foxians turn Christ, yea his Blood also into a Spirit, a God.*

*Answ.* Where and when did they *so speak or write?* this also is one of thy *Calumnies and Lies*. *Christ's Blood* on the Cross for the World we own, and *Christ's Blood and Life* we own and partake of, by which we have *Life Eternal*; but what hast thou to do with *Christ's Blood*, that art not *wash't* from thy *Lies*, nor so much as *Repenteſt* of them, that I hear of?

*R. W.* Thou say'st; *I have heard also the Foolish Blasphemy of one of my own Neighbours, saying, That the Blood of the Quakers, and by Name of W. B. was Saving and Salvation to the World.*

*Answ.* This is a *General Charge*, and therefore *no Charge*, for it's a Charge against *No Body*: he nameth not his *Neighbour*, nor have we any Evidence of it; and if he will both add to, take from and wrest our Words, yea invent *Lies* against us, as he hath done, we have Cause to suspect, that this is a *Slander also*.

*R. W.* Again thou say'st; *What a Proud Frenzy is it in the Quakers,*

kers, to cry out, We are the Conduit it self, we are the Well-head, Fountain and Spring, and (as this Frantick Fox once and again affirms) no Distinction between God and Christ, and his Saints.

*Answ.* O Roger Williams! that ever thou shouldest at this Age, and after so long a Profession of Religion, so Irreligiously abuse my Book and me, and those that read thee! there is nothing I have ever writ to any such purpose, as thou wouldest have; the Lord Rebuke thee! Nay, thou confessest a little further, that I call Christ the Author and Finisher of Faith, yea, that I often acknowledge Christ to be so; how then are we the Well-head, Spring and Fountain, if Christ be so: if he be our Alpha and Omega, our Author and Finisher in Faith and Salvation? Thus thou gropest in the Dark, and Contradictest thy self, as all Babilons-Builders do, which endeth in Confusion and Destruction.

R. W. Bringeth the same Author saying. [The Light, which discovers Sin and Iniquity in Man's Heart, is not Christ the Door.] G. F. Answereth, [“The First Adam was the Door, where all Sin and Transgression entered; and Christ the Light, the Second Adam, which doth Enlighten every Man &c. saith, I am the Door, the Way, the Truth and the Life &c. which finisheth Sin and Transgression, and bringeth in Everlasting Righteousness, and the Way of Life out of Death: which Light discovereth Sin.”] R. W. Replyeth, and after he hath rambled a while, he saith; What then do these poor deluded Souls tell us of a Light and Christ within every Man in the World, discovering his Pure Estate, his Foul Estate, and his Raised Estate? which no Man or Woman in this world, that I ever read or heard of, by Nature had any Spark or Shine of such a Light &c. but they have read or heard of such things from the Holy Scriptures &c. Then thou Contradictest thy self, and say'st in the same Page; It is granted, that Nature's Light discovers a God, some Sins, a Judgment, as we see in Indians.

*Answ.* But what Scriptures had Nabuchadnezar and Darius, who spoke of the Kingdom of God and of Christ? and when he had cast the Three Children into the Fiery Furnace, what Scripture had Nebuchadnezar for saying, That he saw Four, and one like the Son of God? And what must we observe from R. W's. Words? that he can see his Pure Estate, and his Foul Estate, and his Raised Estate without the Light of Christ

*Christ within him.) And thou may'st say, John was a Deluded Soul, that came for a Witness to bear witness to that Light, that lighteth every Man that cometh into the world, which he calleth the Light in the Word (Joh. 1).*

*R. W. And thou say'st; Yea, doubtless Nature's Light is able (in Self-Deceitfulness) wonderfully to counterfeit true Heavenly Light, and the Devil seem an Angel or Messenger of Light from Heaven.*

*Answ. Roger, thou might'st very well have applyed this at home; for these are none of my Words: for the Light, which I speak of, that lighteth every Man, that cometh into world, is Life in the Word, Christ Jesus: and Christ saith, Believe in the Light; and he that believeth in it, shall be saved: therefore it is Saving. And could the Goaler and his Company have seen their Sins, without the Light of Christ to shew them their Sins, with which they might see Christ their Saviour, Physician and Redeemer, who fed them with his Heavenly Bread, Water, Wine and Oil? but all this is needless and loathsome to thy full, foul Soul and Stomach. And can any see Christ, that pardoneth Sin, but by his Light, by which they see their sins? but thou and all thy Race would see Christ, and not see your sins; but that cannot be, therefore you hate the Light, because YOUR DEEDS ARE EVIL.*

*R. W. Thou say'st; How poor a Plea is this, Adam p. 79. } was a Door to Sin, therefore Christ is the Door to the Discovery of Sin?*

*Answ. Have not all dyed in Adam? and doth not Christ enlighten every Man, that cometh into the world, that they might see their*

*Sin and evil Deeds, and him their Saviour, and Door and Way again to God? and with the same Light to see, how their Deeds are wrought in God? and is this Natural? and is it not Christ, that saith, He is the Light of the World, the Promised Seed? And as for Adam's mincing and excusing his Sin, R. W. saith, All this is Revealed to us; and not a word yet of Christ the Promised Seed; or a Light Christ, to Convince of Sin (as R. W. saith). But by*

*what Means was this Doctrine Revealed to R. W. and the New-England-Professors, to wit, the State of the Fall of Adam &c.*

if

*Here thou wrongest G F's Words; for his Words are, Christ is the Door, and the Life, which maketh an end of Sin &c. and G. F's Words are no, That Christ is the Door, that discovereth Sin.*

if it was not Revealed by Christ and his Light?

R. W. Thou say'st; I know, the Song of this great Deluder is, Turn to the Light, and Hearken to the Light, thou seest, it chideith thee for thy Lying, for thy Stealing &c. is not this the Christ &c. obey him, and he will teach thee and save thee. But the bottom is, the English and Meaning is, to hearken to Satan, the God of this World.

Answ. Was it not the Apostle's Doctrine, To turn People from Darkness to Light? and are they not such, as steal and lie, that will not come to the Light, because their Deeds are Evil? such as thou art with thy Bottom and Meaning, to hearken to Satan, the God of this World, to be ruled and guided by him, and not by the Light of Christ nor to walk in it? how canst thou and the New-England-Priests be saved by Christ, and cleansed from all Sin, and not walk in his Light? And is it now become with thee and the New-England-Priests matter of Delusion, to turn People from Darkness to Light, to walk in it and take heed to it? and did the Apostle, that turned People from Darkness to Light, turn People to the God of the World? what Blasphemy is this!

R. W. But thou say'st; The Scripture is but a Dead Letter, the true Christ is within thee, he will turn thee from thy Sins, and make thee Perfect as he is: and he is come in us (Ten Thousand of his Saints) &c. Thus thou mockest.

Answ. R. W. hath not proved, that the Letter of the Scripture is Living; for Christ faith, Search (or, Ye search) the Scriptures; but ye will not come unto me, that you may have Life; for they are they, that Testifie of me: they Testifie of the Life; but Christ doth not say, They are Life or Living. And doth not Christ shew People their Sin, else how doth he Convince them of their ungodly Deeds? And doth not Christ say to his Apostles, Be ye Perfect, as your Heavenly Father is Perfect? and what dost thou kick against this Doctrine? We do confess, that Christ Liveth in our Hearts; and if he live not in your Hearts, you are Reprobates, the Apostle saith.

R. W. And whereas he scoffingly saith; He within thee, is the Word of God, the Christ of God, the Light of God, the Spirit of God, God himself, and He seeks Worshippers in Spirit and Truth. And then thou say'st; What is in all this, but the noise of Fenny Bitter in Hollow Canes &c? what is here but that two Common Businesses may reach to? 1. The Conscience of Good

*and Evil, which every Savage Indian in the world hath. 2. The Whisperings, the Bindings and Cheatings of the Devil in Samuel's Mantle.*

*Answ.* Here the Reader may see, that R. W's Words are nothing in Answer to G. F's Assertion. But what must we infer from R. W's. Words? but that the Preaching of the Word of God in the Heart, and Christ within People, except they be Reprobates; and God Walking and Tabernacling in his Saints; and the Spirit of God to lead his Saints into all Truth, that they may be his Sons; and the Light that shineth in their Hearts, that giveth them the Knowledge of the Glory of God in the Face of Christ Jesus; and the Worship of God, that is in the Spirit, in which he seeketh People to worship him; These Doctrines (saith R. W.) are such a Conscience of Good and Evil, as every Savage Indian in the world hath. And further he saith, These Doctrines are the Whisperings, Bindings and Cheatings of the Devil, pretending (saith R. W.) Vowing and Swearing to be the Word of the Lord, to be Jesus Christ, yea, and that to your Feeling &c. This is an Horrid Lie, he knoweth it in his own Conscience: for we neither Vow nor Swear; but Christ Jesus the Word we feel to our Comfort and Salvation: but what Comfort in this Doctrine hath he to poor Sinners? And after this thou Contradictest thy self and say'st, That Christ Jesus is the Door of Hope to poor Sinners: here thou grantest, what G. F. asserts, and what thou hast been Cavilling against; and so Contradictest thy self, which is frequent with thee. But Roger, is the Worship of God in Spirit and Truth a Temporal and Visible thing? prove this by Scripture; and prove to us by Scripture, That God, and Christ and his Spirit is called a Conscience of Good and Evil, and whisperings, and blindings, and cheatings in Samuel's Mantle. Also (pag. 74.) he saith to this purpose; Natural Men, until Chang'd and Born again, do but prate, as the Devils do: but in Contradiction to that he saith (pag. 79.) That it is by Outward hearing or reading, and inward Convictions of Natural Conscience, God hath passed Sentence of Eternal Death: R. W. must this then be an Inward or Spiritual Hearing of this Sentence? And when People come to see their Sins by the Light of Christ, then People Cry out to Christ the Saviour, the Gospel, the Good News for Salvation, from him they Receive this Gospel, their Healing, and Setteth them out of Prison, and free from their Sin; and with his Light it is, they see themselves Blind, and with his

*Light*

Liche they see his Spiritual Eye-Salve, and his precious Blood which Cleanseth from all Sin. But these are too good and soft Words for thy foul Spirit and full Stomack, who hast cast out so many Lies against God's People.

R. W. And thou bringest in Ellis Bradshaw (Fol. G. F. 224.) saying, [There is more Words than one.] G. F. Answ. { "God is the Word, and the Scriptures are the Words, } p. 80. { which Christ fulfilleth. ] And R. W. replyeth, As the

*Design of the Bloody Pope and Jesuites are to kindle Wars between the Protestants, that the Protestants may do the Papists work; so deals the Devil, the old Serpent with Christ Jesus and the Holy Scripture, which are but one in a Sense, as the Sun and the Sun-Dial: his end is, to tear down the Sun-Dial &c. under pretence, that the Sun is within them, and they need no Dials or Clocks, no Visible thing, that is Temporal &c. and so to destroy the Person and Commands of Christ as Visible and Fleshly, pretending all to be Light and Spirit.*

Answ. Reader, what is this to G. F.'s Answer? But R. W. have not the New-England Priests and Professors done the BLOODT Pope's work, as thou call'st him? and art not thou *a doing it?* and would they be so careful of the Scripture, but that they make a Trade of it; and under a pretence of Scripture and Dials without, do the Devil's work to throw at the Spirit, and Christ in Peoples Hearts, and tear him out there, if you could? But I must tell thee R. W. that as to Christ himself and his Person, though he was Dead, yet he is Alive, and Dies no more; and he is *out of your Reach*, and you cannot persecute him any more: though they and thou may persecute him in his Members, that keep the Commands of Jesus. And as to *Visible and Fleshly* pretending, and the *Visible and Temporal* things, thy *Clocks* and *Dials*, (which are *thy Helps to know the Invisible*) know this, thou mayst pore on them, till thy Eyes rot in their Holes, and never know the Lord Jesus Christ, but by *Revelation*.

R. W. Thou say'st; The word Dabar in Hebrew, and Logos in Greek signifieth the Word &c. and that it is a Metaphor to say, God is the Word; for God is no more a Word, than he is a Man or a Spirit. &c.

Answ. Dost thou not here gain-say John's Doctrine, who saith, The Word was God? and wilt thou give Christ the Lie, that saith, God is a Spirit? (Job. 4.) but prove this by Scripture, that John

*John did say, That it is a Metaphor, to call God the Word.* Then dost not thou Contradict thy self and say'st, [The Man Christ Jesus is called the Word.] but was not he called the Word, that was called God? and did not this Word take Flesh? did Christ suffer and die, as he was God, or according to the Flesh, since 'tis said, The Word liveth, and abideth, and endureth for ever? Thou say'st, That G. F. confesseth, that the Scriptures are the Words of God: so here thou yieldest to G. F.'s Answer; though thou makest a great Smoak with words to no purpose.

R. W. Thou say'st; I do affirm, the Sun, and the p. 81. } Moon and the Stars are the Words of God &c. and } the Rain and the Hail, and the Gras, and the Corn, and the Sand &c.

Answ. These R. W. calls the Words of God; but where doth R. W. find in the Scriptures, that they are called the Words of God? give us Chap. and Verse. And as for David (Psal. 107. 110: and Job. 33. Luk. 1.) what's all this to the purpose? these Words are owned, but not R. W.'s. Imaginations.

R. W. Thou say'st; They rob the Scriptures of their Heavenly Title of the Word of God &c. and also turn this Word of God p. 82. } and Christ into a Spirit without any Body &c. and part } him (his God-head from his Man-hood) into a Fancy, a Dream, a mere Whimsy and Devilish Imagination.

Answ. We Rob not the Scriptures of their Title: thou pretendest thy self a Scholar, and dost not thou know, that Scriptures signifie Writings, and are called so by Christ and his Apostles? and we charge R. W. to shew, where the Scriptures do give themselves the Heavenly Title of the Word of God? And these are Words of thy own Inventing, as to say, Christ is a Spirit without any Body, and our Parting his God head from his Man-hood; this is thy own Fancy or Dream, Whimsy or Devilish Imagination, thou speakest of: as the Reader may see, there is no Ground for R. W.'s Words in my Answer. And as for thy saying, we would Run the Scriptures out of the world, and by seeming to embrace it, destroy and kill it; These are more false words of thy own Inventing: the Lord knoweth, we esteem of the Scriptures more than thou, by the Spirit, that gave them forth.

R. W. And thou bringest Tho. Weld (G. F. Fol. 228.) p. 83. } saying, [There lies a Mystery of Iniquity, for to say, The World calls them so, by such and such Names, or gives them

them their Christian Names.] G. F. Answ. [“There are Names given by the Heathen, the Heathen outwardly, by which Men are called; there is a New Name written in the Book of Life, which the World knoweth not: here is the New Man known after God in Righteousness, Created unto true Holiness. Now, who is this New Man and this New Name? the World may call him by the Old. So it is not a Mystery of Iniquity to say, The World calls him so.] R. W. Replyeth; As to Christian Names or things bearing or pretending to bear the Name, Authority or Uniting of Christ Jesus (as we know, the word Christian signifieth) &c. and thou say’st; Every Christian Soul should search into the Rise, and Practice and Warrant of them with holy Fear and Trembling in the Presence of God.

Answ. What is this to the New Name written in the Book of Life, to tell us what a Christian signifieth? but if thou werest united to Christ, thou wouldest not persecute him in his People. Neither if thou werest in the Practice of that holy Fear and Trembling in the Presence of God, thou wouldest not have uttered forth so many Lies and Scorns against them, that be in his Holy Fear, and Tremble at his Word.

R. W. Thou say’st; Is it not a proud Trick of a Pharisee, thus to scorn the poor Heathens and Publicans, as not worthy to know the Quakers high Names, or to take up such Sacred Names and Mysteries upon their Lips? yea, is it not a Ridiculous Fancy thus to prate and (like Pharisees) to scold about washing of Hands, and Pots and Cups, therein placing invented Holiness &c. Who are G. F.’s Heathen? &c.

Answ. Such as thou, R. W. that knowest not this New Name written in Heaven, who callest it a Ridiculous Fancy, and comparrest it to the Pharisees washing of Hands, Pots and Cups, and invented Holiness: and this is an Invented Lie of thy own to say, That we scorn the poor Heathens and Publicans. And R. W. why dost thou so rage against me? because I tell thee, The New Man hath a New Name? And then thou tellest us of the Jew and Gentile, and how that Lea and Rachel did give Names, that were significant unto the Twelve Patriarch’s: and R. W. who knoweth not this, or who oppofeth it? what is this to G. F.’s Answer?

R. W. Thou say’st; Doth Christian Regeneration or New Birth destroy Natural Births or Marriages, or Names and Educations? { p. 84.

*Answ.* Where did ever any of the Quakers say, they did? or G. F. in his Answer destroy or slighted any of these things? so it is a vain Question. — And thou say'st, *They quarrel about Straws*; when it is thy self, that settest them up and dost it.

*R. W.* And thou say'st; *What is this New Creature and New Name they speak of?* how shall the World call them by it, if they know it not?

*Answ.* Why is this? because thou and the World hate this Light, by which it is seen and known.

*R. W.* Saith; *Such are their Non-sensical Fancies of giving no Respect to any in Word or Gestures, such are their Fantastical Conceited Answers,* who being asked, where they dwell & they answer, *they dwell in God;* and where they live? they answer, *they live in God.*

*Answ.* And what must we observe from *R. W.* here? but that he would have his Honour and Respect, Pharisee-like, which Christ forbade, and cried *Wo* against: and Christ faith, *How can you believe, that seek Honour one of another, and seek not the Honour, that cometh from God only.* And *R. W.* what! is it a Fantastical Answer, to say, *That God's People dwelleth in God, and liveth in God?* and doth not the Apostle say, *In him we Live and move, and have our Being* (as the Poet saith) *for we are his Off-spring?*

*R. W.* Thou say'st; *Are not They to the Popes a Kin, because they sling to the World their Old Names.*

*Answ.* Nay, we say, That *Thou* and the *New-England-Professors* are a *Kin* to the *Pope* both in *Nature* and *Spirit*; and your *Nature* of *Dogs* and *Swine*, *Wolves* and *Lyons* is not turned into *Sheep*, and *Lambs* and *Doves*. And here thou grantest, that *as the Nature is chang'd, the Name is changed*: but thy *Teeth* and your *Fruits* have manifested you to be the *Dogs* and *Wolves*.

*R. W.* Saith; *That G. F. having attained a great Marriage, and a new Carriage and Civility* — and his own former Rigidity — .

*Answ.* *R. W.* hath manifested his own Ignorance of *G. F.* and he is busie about that which doth not concern him: for *G. F.* is of the same *Carriage, Civility and Courtesie*, as he was at the *First*.

*R. W.* Thou say'st; *I am sure, they will do most them*  
<sup>\* Is this Good for worldly Advantages: for as they abuse the Scripture (Eccles. 11.) The World is in their Heart; I may truly use it, and affirm it, the World and the</sup>  
*Pride*

Pride and the Advantage of it (though they deny it, as the Pope, and Cardinals do) is in their Hearts, and is the Body and Soul, and Root and Branch of their whole Religion. { p. 85.

Answ. Truly R. W. we may use the Proverb and say, Thy Tongue is no Slander; for thou art given up to Lies, and abusest us with them. Neither do we abuse the Scriptures, but esteem of them: and as for the Pope &c. thou shouldest have gone to Rome, and told them these Words. And as for Worldly Advantages, and Religion rooted upon, It is not our Religion; but hath been the Religion of New-England: as witness, their SPOILING of our Goods, worse than ever did the Papists.

R. W. Bringeth (from G. F's. Fol. p. 243) Richard Sherlock's saying, [We must not look for an Immediate, Extra-ordinary, Miraculous Teaching from the Lord.] G. F. Answ. [“ Yet he saith, “ All Men are Taught Of God; what Confusion is here? The “ Grace of God, which bringeth Salvation, hath appeared unto all “ Men; and this he calleth an Outward Teaching by the Lord Je- “ sus Christ: is that which bringeth Salvation, Outward? all in “ the Truth may judge this, and try thy Spirit. And the Teach- “ ings of the Lord are not only Mediate, but Extra-ordinary also “ above all Yours, which are Men got up since the Days of the “ Apostles.] R. W. replyeth, and saith; Although I have spoken before of their Immediate Inspirations, yet seeing how greedily and boastingly this Deluded Soul with Scorn and Contempt of all his Opposites sucks in the Poyson of Devilish Inspiration instead of the pure Wine and Milk of the Christian Truth, and milks out this Poyson into the Mouths of his Poor bewitched Followers.

Answ. Let the Reader observe, what Railing Expressions he giveth in the Front of his Reply! that God's Teaching in his Covenant of Grace, and by his Spirit he calleth Boasting, Deluded Souls, Scorn and Contempt, a Sucking-in of Poyson and the Devil's Inspiration, bewitching his poor Bewitched Followers, that follow God's Teaching; as though God's Teachings were not pure Wine and Milk and Christian Truths: but God's Immediate Teaching is Poyson to R. W.

R. W. saith, That G. F. affirmeth, That the Teachings of the Lord are not Mediate, but Immediate and Extraordinary &c. Contrary to the whole Stream of the Scriptures and Experience; Contrary to Psal. 9. Contrary to God's Teachings in every Man's Nature — and God's Teaching the Fowls — and Abraham's Teach-  
ing

ing his Children — and the ordinary Teaching and Feeding by  
 p. 86. } Shep-herds, — and Contrary to the Teaching of the Holy  
 } Scriptures written by the Immediate Breath of God. — This  
 great Wrester of Holy Scriptures saith, They shall be all  
 Taught of God: and Contrary to the Ordinary Teachings of the  
 Priests and Levites &c.

Answ. The Teaching of God in his New Covenant is, as the Apostle saith (Heb. 8.) The Lord saith, I will put my Laws into their Minds, and write them in their Hearts; and I will be to them a God, and they shall be to me a People: and they shall not Teach every Man his Neighbour and every Man his Brother, saying, Know the Lord; for all shall know me from the Least to the Greatest &c. and Isaiah saith (Ch. 54.) All thy Children shall be Taught of the Lord; and Christ saith (Joh. 6.) All thy Children shall be Taught of God: and this of God's Teaching in the New Covenant is above Nature's Teaching, and Outward, Mediate Teaching, and the Priests and Levites Teaching in the Old Covenant. And this is not Contrary to the Scripture, nor true Experience, but according to it; and not Wrestling the Scriptures, which faith, They shall be all Taught of God. And as for Abraham's Teaching, and that in Psalm 9: and the Apostle's Teaching, what are your Teachers to them? who are got up since the Apostles. And if the Scriptures were written by the Immediate, Divine Breath of God, and they were made Ministers by Divine Revelation; can any understand the Scriptures, but by the Divine Spirit? and is that Mediate or Immediate? And doth not Moses say, A Prophet will God raise up unto you &c. and him shall ye hear: and he that will not hear this Prophet, shall be cut off.

R. W. Saith, What is there in G. F's wild Notion? [Can that, which bringeth Salvation, be Outward? ] &c.

Answ. The Grace of God, which hath appeared to all Men (which bringeth Salvation). Teacheth us, that denying Ungodliness and Worldly Lusts, and to live soberly and Godly &c. (Tit. 2.) and this thou callest a Wild Notion: but that is thy own and wilful Ignorance. And is this Grace of God Outward, which bringeth Salvation? And as for our Men- and Women- Apostles  
 p. 87. } their Teaching, it is in the Power and Spirit of Christ;  
 } and they turn People from Darkness to Light, and so to God and Christ's Teaching, and to the New Covenant; and do not keep People always under Teaching, saying like the New-England-  
 Priests.

Priests. But thou wouldest see a Sign and a Miracle, like the Adulterous Generation; the Priests, Scribes and Pharisees, thy Fore-Fathers. And as Affisted by the Devil's Doctrine, R. W. this suiteth thy own Spirit best: and thou hast proved nothing against us, but thy self to be a Liar, and Ignorant of God's Teaching in his New Covenant.

R. W. Thou say'st; While they cry out, Light, Light, there is none (as Isaiah speaketh) not a Spark of Light within them.

Answ. Here thou wrongest Isaiah's Words, and thou bringest them in Opposition to the New Covenant, and givest the Apostle the Lie, who saith; God, who commanded Light to shine out of Darkness, hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ: which we and all true Christians have and witness in our Hearts. And what must we Conclude from R. W.'s Words? That he and the New-England-Priests have not a Spark of the Light within them, that the Apostle speaketh of: John telleth you, Your Darkness cannot comprehend it. Then thou and you are Pitiful Blind Teachers, Disputers and Orators: and ye are like to be no other, that call Light Darkness, and Darkness Light.

R. W. Goeth on to his 43 Instance, where he brings-in Christopher Wade (G. F. Fol. p. 247.) saying, [The written Word is the Sword of the Spirit: and he maketh another Rule beside the Scripture False.] G. F. Answ. [“Which (we say) is the Spirit, which gave them forth, whereby Peace is known upon the Israel of God. And the Pharisees had the Scripture, but had not the Sword of the Spirit: the Scriptures testifie of the Sword of the Spirit.] R. W. saith; I reply and affirm, The Spirit of God cannot here be the Sword intended\*. 1. This Spiritual Furniture being a Similitude taken from War-like Furniture, Helmet, Breast-plate, Shield, Shoes &c. and every one applyed to Gifts and Means flowing from God's Spirit, as Faith, Hope, Sincerity &c. it were most improper then, to bring in God or the Spirit to be the Sword or any of the other Pieces. 2. There is no more Reason to make the Spirit of God to be the Sword, than the Shield. 3. It seems too Low to the Holy Spirit and God to be here in this Similitude.

Answ. Stay Roger, to the First; If the Written Word be the

\* And yet in thy book called Experiments (1652) thou callest the Holy Spirit the Two-edged Sword (Epistle Dedicat. to Lady Vane): see his Contradiction here.

*Sword of the Spirit*, then before the *Written Word* was, it seemeth, the *Spirit* had never a *Sword*? which is false: it had as good a *Sword* before, as since. To the next: It is not a distinct *Gift* (though a distinct *Name*) but a distinct *Operation*: and that thou shalt know. Yet if the *Spirit* be *God* (notwithstanding it proceedeth from the *Father and Son*) and the *Spirit of God* be *God* (as thou confessest); so may the *Sword of God* be *God*, and the *Sword of the Spirit* be the *Spirit*. — To thy Second Particular: Why not a *Shield*, as well as a *Sword*? Right; and it is so: This sheweth thy Ignorance of *God*, his *Spirit*, *Scripture* and *Experiences* of the Holy Men of *God* of Old. Was not *God* David's *Buckler* and *Shield*? and was not *God's Name* a *Tower of Defence*? and is that distinct and separate from *God*? Again, is not *God's Word* as a *Fire*? and is not the *Holy One of Israel* a *Flame*? yea, *Everlasting Burnings*, that will consume thy *Chaff* and *Stubble*? and therefore is that *Word* not *God*? or is that *Fire* or *Flame* not the *Word*? — To thy Third Allegation: That it is below *God's Spirit* to be so called or resembled; this still sheweth thy Ignorance: Why not to a *Sword* as well as to a *Lyon*, a *Rock*, a *Door*, a *Man of War*, a *Captain*, a *Stone &c*? and is not a *Sword* the Emblem of *Justice*, *God's great Attribute*?

R. W. But thou goest on, saying: (4) *This was the Sword, the Only Sword, is called a Sword, with which the Lord p. 88. Jesus fought and vanquished the Devil, It's Written, it's Written: and we may well say of it, as David of the Sword of Goliath, by which David cut off his Head.* There is none tol that

Answ. O Roger, thy great Stupidity! was the *Written Word Christ's Sword*, yea, his *Only Sword*? the *Spirit* and *Power of God* is excluded then. And if it be, what had *Christ*, that the *Devil* had not? for he us'd the *Written Words*, and therefore *Christ* said, *It's Written, it's Written*; and so said the *Devil*: because *Satan* began with him with a *Scripture* in his Mouth. And so, according to R. W. the *Devil* had the same *Only Sword*, that

\* And yet in another Place R. W. saith, The *Scripture* is of no Value without the *Spirit*. \* The *Scripture* is the *Only Sword*: Roger, what *Scripture* had *Christ* for his saying, Get thee hence, *Satan*? Did not he with these *Words* rebuke the *Devil*, and by his *Power* resisted him, and over-came him? because thou say'st, The *Scripture*

ture is the only Sword, with which the Lord Jesus fought, and vanquished the Devil: shew us that Scripture, from which Christ had that Rebuking, Resisting Sword; when he said, Get thee hence, Satan.

But what became of poor Abraham, Enoch, Lot and the Patriarchs, if the Written Word be the Only Shield, Sword &c. that had no Written Word? But dost thou not commit Idolatry? consider it well; to say, There is none like to the Written word: What was that Word, when it was never written or spoken, that Burnt as a Fire in the Prophets, that which came to them, before Writings were, and of which Writings do but declare, that was an Ax, an Hammer, a Sword, a Fire &c? is the Written Word more powerful than that? yea, than the Word in the Heart, the Word of Regeneration and Reconciliation, the Word that was God, that made all things? O Idolatry! O Blasphemy against God, Christ and Holy Spirit! Besides Roger, did Christ the Lord of the New Covenant make the Old-Testament-Writings his Only Sword? for there were no New-Testament-Writings then; if so, then either the New-Testament-Writings are none of the Sword, or the Sword was Imperfect: how say'st thou to that? — But Roger, remember; 'Twas not principally Goliath's Sword, that Kill'd Goliath; but the Stone: so the Stone cut out of the Mountain without Hands, (which the Written Word was not) is that, which smiteth the Image, and bringeth it down; and will bring down thy Images and Imaginations, with which thou puffest up thy self in the Pride of thy Airy and Luciferian Mind against God, his Truth and People. — Again, the Sword, that cut off Goliath's Head, was that which Goliath used, as well as David; but the Stone was that which flew him, that he despised, as thou dost the Light and Spirit of Christ, and which Goliath could never use: which may be called a Figure of Christ, and not of the Scriptures, that wicked Men use as well as good.

R. W. But go on; The Holy Spirit, Christ and God are Authors of all these Heavenly Gifts and Graces, the Beginner and Finisher of Faith, and therefore not Faith nor Hope.

Answ. Here thou prevaricatest and abusest me. Did I say, the Spirit was Faith or Hope? or Faith or Hope the Spirit? read my words again, even as thou lay'st them down. But why may not Faith and Hope be called the Spirit, that begetteth them, as well as Christ is called Sanctification and Redemption? but thou art blind.

Again,

Again, the Question is about the *Spirit's power being its own Sword*: the *Sword the Spirit*, the *Spirit the Sword of God*, and not *Faith or Hope the Spirit*. But that the *Word of God* (Ephes. 6, 17) which the Apostle calleth the *Sword of the Spirit*, is the *Spirit*, and not the *Letter*, is clear from the *Greek* which is thus; Καὶ ἡ γῆ  
μάχαιρα τὸν πνεύματος, ἡ ἐστι γῆδα Θεός: where the Article ἡ being in the Neuter Gender, is relative to πνεύματος, which is also in the Neuter; whereas μάχαιρα is Feminine: and therefore the true English Translation of these words is thus: *And the Sword of the Spirit which (Spirit) is the Word of God.* And so doth Clarius (one of the Criticks) understand them (as may be seen Tom. 7. Crit. p. 348o.) and he doth observe, that the words are an *Hebraism*; *The Sword of the Spirit*, that is to say, the *Spiritual Sword*, or the *Sword of the Spirit it self*, or the *Sword which is the Spirit*, and that is the *Word of God*: for Christ, whose Name is the *Word of God*, is the *Quickning Spirit*. Even as when he saith, the *Breast-plate of Righteousness*, he understandeth the *Breast-plate*, which is *Righteousness*: and the *Sheild of Faith*, that is, the *Sheild* which is *Faith*: so, the *Sword of the Spirit*, that is, the *Sword which is the Spirit*. Thou talkest of thy *Learning* and *Experience*, and either canst not, or else deceiptfully wilt not distinguish between *Gifts* and *Operations*: *Faith* and *Hope* are *Gifts* to us that believe; but the *Sword*, *Fire*, *Ax*, *Hammer*, *Iron Rod*, *Honey*, *Balm*, &c. are names for the divers *Operations* of the same Power.

R.W. But thou say'st; *Christ and the Sword with Two Edges* (which cometh forth of his mouth) are distinct, and cannot be the same.

Answ. But where is thy Reason for this? or where is thy boasted *Experience*? What! is that which goeth out of Christ's mouth, that which is not of him? was not that of Christ, that he breathed upon his disciples, when he said, *Receive ye the Holy Ghost*? what was that a *Figure* of, if not of a *Participation* of his own *Breath*, *Life* and *Spirit*? and if so, it seemeth, this that cometh out of Christ's mouth, must be his breath. By the Brightness of his *Coming*, and the *Breath* of his mouth he shall destroy the man of sin (that is, by his *Spirit*:) what now Roger, is it not Christ's *Breath*, that goeth out of his Mouth, that destroyeth? and is it not his *Breath* his *Spirit*? doth not both the *Hebrew* and the *Greek* say so? wherefore the *Sword with Two Edges*, that cometh out of Christ's mouth, is the *Spirit*, by which he destroyeth and will destroy the man of sin, and all such scornful men as thou art, if you repent not.

R.W.

R. W. These great Interpreters are confounded in themselves: for in Ephes. 4. the Spirit must be the Sword — but in Hebr. 4. Christ must be the Sword with two edges, being the Word of God, and not the Spirit.

Answ. Thou writeſt, as if thou raveſt: there is no ſuch paſſage in Ephes. 4. Next, for Hebr. 4, there is no ſuch thing, as making Christ the Two-edged Sword. For the words are, That the Word of God is sharper, then any Two-edged Sword; but that the Scriptures are not Christ and the Spirit (as thou wouldest have it) neither can they pierce even to the diuiding asunder of ſoul and Spirit, and of the joyns and marrow: nor are they a diſcerner of the Thoughts and Intents of the Heart; this were to make the Scripture a Spiritual and Invisible Being, yea an Omnipreſent one, yea God. For they declare, that he that ſearcheth the Heart, and trieth the Reins, and telleth unto man his Thoughtis, the LORD OF HOSTS is his Name. Thou art like the Apoſtate Jewſ, that by thinking to Honour the Scripture, diſhonour God, Christ, Spirit and Scripture too. But thou calleſt us Juglers, for ſhifting from Christ to Spirit, and Spirit to Christ again; what Unſavoury Words haſt thou? Is not Christ Jeſus called the Word of God? and is he not called the Quickning Spirit? and is not the Spirit Christ's Spirit? and can Christ be ſeparated from his own Spirit? but thou art Ignorant of that Union, being in the Death and Alienation from Christ and his Spirit.

R. W. But it is Objeeted by G. F. That the Spirit was before the Scripture, and gave forth the Scripture. I anſwer, What then? G. F. is before his Book, and gave it forth; is it not therefore G. F.'s Word and Writing, but G. F. himſelf? Or, is not the King's Maieſty before his Declaration to the World? is it not therefore the King's Word, or is it the King himſelf?

Answ. What I ſay, is true, and R. W. ſhall not be able to deſy it, if he own plain Scripture. For before the Scriptures were, the Word was: it was In the Beginning; ſo were not the Scriptures. The Word was with God, and was God; ſo were never the Scriptures: All things were made by it, that were made: but nothing was ever Created by the Scriptures: therefore not the Word of God, but Words. Again, the Word of God, that came to the Prophets, was not the Written Word, yet the Word: therefore the Written Word was not that Word; but a Declaration of that Word, and came from the Word: ſo that which was before the

Scriptures, and from whence they came, is the Word, and not themselves. So, that what thou alludest to, confoundeth thy self: G. F. is before his Writing; and the Writing is not G. F.: the King is before his Declaration, and the Declaration is not the King. In like manner, the Word is before the Scripture, and the Scripture is not the Word, but a Declaration of that Word, and the Words of that great Word. So we are for the Form of Sound Words, that proceed from that Divine Word, that dwelt in Enoch, Abraham and the Patriarchs, before the Scriptures were; and in the Holy Prophets and Apostles, before they gave forth the Old- and New-Testament-Writings: which they directed the Antient Saints to, and desired, that it might dwell richly in them.

R. W. Thou say'st: This Immediate Inspiration of the Holy Scripture from the Spirit makes it a Word so powerful, — a Standard, Touch-stone or Weights so perfect for the Tryal of all Spirits, Writings, Doctrines, Religions, Worships, Actions &c.

A. w. The Immediate Inspiration of the Holy Scripture is no Scripture-saying, neither can the Scripture Inspire. Thou bringest in, From the Spirit: if thou meanest, that they are Given forth by Inspiration, we own it: if thou intendest more, 'tis Erroneous: for Inspiration is by the Spirit of God only. Now, the Scripture is a Scaled Book to thee and thy Generation, neither knowest thou the Meaning of it; for it is only given to the Spiritual Man to Discern, he that is lead and guided by the Spirit: but thou shuttest the Spirit out; the Scripture is sufficient. Wherefore thou art ignorant of the Scriptures; for they are not to be learned, but by the Spirit, that gave them forth: they are shut up from all the Wisdom of this World, therefore the Jews understood them not; but persecuted Jesus by them (as they darkly imagin'd) as thou dost us, and thought, in them to find Eternal Life, and not in Christ, whom they discerned not, as thou dost not the Children of Light.

But do the Scriptures try Spirits? they say; the Anciing is to do it: whom shall we believe? But Roger, Tryal of Spirits is more than Tryal of Doctrines, Writings and External Truth. What! if a Man profels all the Doctrines of the Apostles, and were outwardly not to be condemned in his Conversation; yet might have a Deceitful Spirit to gather to himself, and endeavour to supplant the true Servants of God, and on all occasions use the Words of the Prophets and Apostles, and say, Thus saith the Lord,

Lord, but God never spoke by him; how wouldest thou try this Spirit and this Power? what Chapter or Verse would give thee a Savour and Discerning of the Spirit of this Deceiver, this Wolf in the Sheeps Cloathing, to try not the Words, but the Nature, Life and Spirit, that useth them? But it hath ever been the Devil's Way in his Instruments, since the Scriptures were given forth, to pretend to Stand up for the Scripture; when the Design is, to war against, and undervalue the Power, Spirit and Anointing, endeavouring to bring it into Disgrace. But the Lord beholds these things, and he will overtake such Evil Instruments with his Judgments: and his Power, and Spirit, and Seed of Life, and Holy Anointing, which the Scriptures of Truth testify of, shall appear more and more, and go over all.

R. W. Thou say'st further; But the Pharisees, saith G. F. had the Scriptures, but they had not the Sword of the Spirit. I answer: The Jews had, and have, and so the Turks have had much of it, the Papists and the Quakers, and other Blasphemers, and the Devils themselves may have the Scripture, the Word of God in their Hands and Mouths. For may not a true Sword, a choice Sword be in a Mad-Man's Hand, whereby he may mischiefe, and wound and kill himself and others? hence Men make Merchandise of it, Sophistigate, and Adulterate, and turn it into a Lie &c.

Answ. The Strength of this Argument is; That as a Mad-Man may have a Sure and Choice Sword in his Hand, so may a Bad or Wicked Man have the Sword of God's Spirit in his Hand. O Blindness! O thick Darknes! how art thou be nighted, that thou shouldest thus grossly write! When did the Word of God come to Wicked Men? how often did Wicked Men receive God's Word? for the one is a Fire, the other is Stubble; the one a Sword, or Ax, and the other an Old Rotten Tree. But Roger, is it not a saying of Wonder amongst Men, What! put a Sword in a Mad-Man's Hand? and doth God put his Sword into Mad or Bad Mens Hands? what dost thou make of the Lord? one like unto thy self? tremble at thy Presumption and Wickednes! What! can Wicked, Carnal and Devilish Men handle God's Heavenly, Spiritual and New-Covenant-Weapons? But Roger, can Wicked Men handle the Fire, and wound and kill with this Spiritual Sword? what do they kill? not the Good; for God's Sword will wound and kill nothing, but Wickednes: so this is no Mischief. And when did Wicked Men war against and kill Wickednes with God's

*Sword, whil'st they remained wicked themselves? A Kingdom di-*  
*vided against it self cannot stand. So that, though Mad Men may*  
*do Mischief with a Sword; yet Bad Men cannot with the Word*  
*of God: wherefore Bad Men are as good Servants and Souldiers,*  
*as Good Men, for they Fight with the same Weapon it seems, a-*  
*gainst the same Wickedness. But Roger, when did the Scriptures*  
*kill any Body, or do any Mischief? for so thy Folly has driven*  
*thee to say. Again, is God's Sword so common? hath he no more*  
*Care of his Weapons, than to arm his Enemies with them?*

But every Sword must have an Edge; God's hath Two: which be they? And since a Sword can do no Execution without a Hand, the Scripture is unable, unless it hath a Hand to use it: what Hand is this? not the Spirit, R.W. affirms; who then? Wicked Men as well as Good Men. This is the Doctrine of R.W. Dedicated to the King, R. Baxter and J. Owen, as the New-England-Priests Oratour against the People of God called Quakers. But what is his Reason for this? because (saith he) Men make Merchandize of it, Sophisticate and Adulterate, and turn it into a Lie. Roger, These are the truest Words, thou hast said yet: you New-England-Priests have made Merchandize of the Scripture, we know very well; you have Sophisticated and Adulterated them with your Inventions, and turned them into a Lie, and made them to speak or mean, what they do not mean; and yet call this the Mind and Sense of Scripture, being dark in your Imaginations, and rebelling against the Light, that shoud enlighten you. But none can sell the Lord's Sword, nor Sophisticate, nor Adulterate, nor turn a Sword into a Lie. Nor can God's Sword be lost, broken, torn, burnt, drown'd, moulder'd, or any otherwise perish, as the Scriptures have by Carelessness, Age, in Fires, in Ship-wrecks, or on purpose by some Wicked Men. And hadst thou known that Word, that is a Fire, an Ax, a Sword &c. thou wouldest not have writ such Blind Snuff, as thou hast done: which shall be thy Burthen one day. Nor is this to slight the Holy Scriptures; but such unholy ones as thou art, that war against God's Spirit, under pretence of standing for the Scripture, that came from it, which thou understandest not; but we dearly own, and love and honour them: and they are good for Instruction, Doctrine and Reproof, that the Man of God may be Perfect through the Faith, that is in Jesus.

But do not you New-England-Priests make Merchandise both  
 of

of Scripture, that you call the Word, and Christ and his Blood, and Miracles, Death, Resurrection and Ascension, that have so much a Year for telling Stories and your Imaginations of him? did the Apostles so? And R. W. as Nathan said to David, Thou art the Man: as they that read thy Former and Latter Writings, may see; for thou hast Sophisticated, Corrupted and Adulterated the Scriptures of Truth (which thou callst the Word of God) by mixing and adding of thy Imaginations with God's Openings and Discoveries, which thou mightest have formerly had in thy younger Years, when there was some Simplicity in thee, and thou werest under Sufferings for thy Conscience. But now thou say'st, There is neither Motion nor Voice within to hearken to, to turn to, to listen to in Heavenly things, in matter of Super-natural Light. Though again thou say'st (pag. 28.) I find in all Mankind a Conviction, that God is — Again I find, there is generally in all Mankind in the World a Conviction of an Invisible, Omnipotent and Eternal Power and God-head. And Roger, is not this in all Mankind to be lissen'd unto?

R. W. Thou bringest Henry Hagger (G. F. Fol. 253.) saying, [ You call all Men Dead and Carnal, in the Serpent's Nature, in what Form soever, if they differ from you. ] G. F. Answ. [ All that be not in the Light, that enlightneth every Man, that cometh into the World, which is the Way to the Father, differ from us; such be Dead, such be Carnal, in the Serpent's Nature: for none cometh to the Life, but who cometh to the Light, in what Form soever they be. And such as differ from us, differ from Christ: for none cometh from under the Serpent's Head and Nature, but who cometh to the Light.] R. W. replyeth and saith; The Quakers and Papists are of a Damning and Damned Spirit, as David saith of some, whose Teeth were as Swords; and Solomon saith, There is a Generation — whose Teeth are as Swords.

Answ. And these are R. W.'s, and the New-England-Priests Teeth, as they have sufficiently manifested to the World; for they have out-script many of the Papists. And as for Damning and Damn'd Spirit, this is thy own Portion. R. W. and God's Elect thou canst not charge (whom he justifieth) nor Damn:

R. W. And thou lay'st; If ever there were a Generation of such in the World, the Papists and We are the Generations intended.

Answ. This is thine and your own Condition. For did we ever

desire; that any should be punish'd in matter of Conscience, as thou dost? although formerly thou hast writ largely against Persecution for Conscience-sake. Did we ever *WHIP*, *BANISH* or *HANG*, or *SPOIL* the Goods of any for Religion, as your New-England-Professors have done, unto which thou hast joined thy self? And thou say'st, *It is in vain, to tell us of Christ the Foundation, and of Building Hay, Wood and Stubble:* That is thy own Condition, R. W. who hattest the Light, which cometh from Christ, in which the Saints Build upon Christ the Foundation, not Hay, Wood and Stubble.

*R. W.* If you come not roundly to the Pope &c. or to the Light within &c. nothing remaineth but Fire and Brimstone and Damnation, &c.

*Answ.* Dost thou call the Light of Christ within the Pope, or makest as small a matter thereof? And whom have we burnt with Fire and Brimstone? let all the People witness against thy Blasphemous, Lying Spirit. And for thy Comparing us with the Pope, they own the Light within no more than thou and the New-England-Priests. And thou further say'st; Their Idol, called the Light within: here we do Charge thee with Blasphemy, for calling the Light of Christ, which shineth in the Heart to give the Knowledge of the Glory of God in the Face of Jesus Christ, an Idol.

*R. W.* And thou say'st; The Protestants overcome the Papists not only by Scripture and Argument, but in Charity; for they have hope of many among the Papists, as also among the Quakers. But the Papists and Quakers like Fire-ships burn and blow up all, that bow not down to their Image.

*Answ.* Why how now Roger? What! have you overcome Papists and Quakers by Scripture, Argument and Charity, and yet the Papists and Quakers blow up all, that will not bow to this Image, the Light of Christ, as thou scornfully callest it, *R. W.*? it's not the New-England-Protestants, that have this Charity. But hath the Light of Christ blown up *R. W.* and his New-England-Protestants, and scorcht you so, that it maketh thee and you thus rage and blaspheme against the Light of Christ, and call it an Idol, beast like? But what Hopes have you of Papists and Quakers, if they burn you, and blow you up, as thou say'st? but thou wrongest the Papists; for they own not the Light of Christ within, as we do: witness, they persecuted us both at Rome and Par-

ris.

ri. But this know, this *Light*, thou blasphemously callest an *Idol*, will be thy *Condemnation*.

R. W. Then thou tellest us, *The Quakers Spirit is far from the Spirit of Christ Jesus* — and how the *Poor Woman* desired the *Crumbs, as a Dog* — and how *Christ Pro-* { p. 90. *claimeth the Kingdom to the Poor in Spirit* — and *his Blessedness to bleating Lambs and New-born Babes* — and how *Christ Bore with his Disciples* — and their *Ignorance of his Death and Resurrection*.

Answ. What is all this to G. F's. Answer, let the Reader see; alledging *Christ's Promise*, and his *Kingdom proclaimed to the Poor &c.* but if they hate the *Light of Christ*, they neither receive the *Kingdom nor Promise*. Neither did the *Woman*, nor *Cornelius* hate the *Light of Christ*: for if they had, they would not have received him, nor have had *Faith in him*. And as for *Christ's Disciples*, thou art short of them: and the *Quakers* are not far from the *Spirit of Christ*, for they have it; or else they would be none of his, like thou. And we have the *Mind of Christ*, 2 Cor. 2.

R. W. Thou bringest *John Brown* (G. F. Fol. 259.) saying, [ *And them, that bring People to look at the Light within them, are as Korah, Dathan and Abiram.* ] G. F. Answ. [ "All that go from the *Light within them, are as Korah, Dathan and Abiram* against the Lord's Prophets, Exalting themselves, and Persecuting them. ] R. W. replyeth, *That this Famous History of Korah, Dathan and Abiram's Revolt, may most properly be Applicable to the pretended Quakers, and faith; I know, G. F. chargeth this (to wit, Korah, Dathan and Abiram) upon all, that pretend to Spiritual Ministrations, and have not the Immediate Spirit of God, as the Apostles had* — *The Protestant Religion is a Religion protesting against the Bloody Man of Sin, the Pope.*

Answ. This is not *New-England's Protestant Religion*; the *Laws*, their *GALLOWS*, their *WHIPS*, their *BANISHING*, their *SPOILING of Goods* declare it to the World. And thou and thy *Ministers*, that have not the *Immediate Spirit of God and Christ as the Apostles had*, are in the *Revolting Spirit of Korah*: which is truly applyed to thee and thy *Ministers* (in *Jude*) and not to the *Quakers*. For you, that have not the same *Spirit and Power, as the Apostles had*, are to be turned away from; though you may have a *Form*, but denying the *Power*.

R. W.

R. W. And thou say'st; *The Quakers are Revolted from the Protestant's Doctrine and Worship, and sets up a Flag of Defiance against all, but pretended Immediately Inspired Persons, Invisible Worship and Ministers, and a Sullen, Proud and Dogged Conversation.*

Answ. The New-England's Bloody Doctrines, and Religion and Ministers, which are not Inspired by the Spirit of God, and have not the Mind of Christ and his Spirit, the Quakers are turned away from such, who are none of Christ's. And though ye may Protest against the Bloody Whore, yet you wear her BLOODY GARMENTS, and do her Work with your BLOODY HANDS. And as for Dogged, Sullen and Froud Conversation, R. W. and the New-England-Professors might have kept at home: for how often have your Dogs-Teeth been in the Flesh of the People of God called Quakers, with your WHIPS, and HOT-IRON and CUTTING OFF OF EARS? And R. W. now thou dost shew thy Teeth, who deslest the Magistrates to punish us, though it be for Conscience; and thou wouldst not have this called Persecution: no more would thy Brethren in New-England, when they put God's People to Death. And the Spirit of God, that inspired them, and maketh us Ministers of the Spirit, this we do set up, the same Spirit, that the Prophets and Apostles were in. And thou, and the New-England Priests and Professors, that Worship not God in his Invisible Spirit and Truth, but scoff at it, ye are not in the same Spirit and Power, the Apostles were in: and so, have not the Spirit of Christ. So, out of thy own Mouth you are proved to be of Korah, Dathan and Abiram against God's People, that are in the Spirit of Christ the Apostles were in, and Truth, wherein they Worship God. So it's You, that are Revolted from the Spirit of Christ and God's Worship, and Rebel against his Light, as Korah did against his Law. And there is no such Word in G. F's Answer, as Invisible Persons, Invisible Ministers; they are of thy own shameless Forging.

R. W. Thou say'st; *As to the Pretending Quakers, it is known, they are not Sons of Obscurity, as Reeve and Muggleton: and then thou fallest a railing against the Papists and Mahometans.*

Answ. Let R. W. read his Book again and see, if his Brethren be not worse in many things, and as bad as Mahomet and the Papists: and therefore why shouldst thou rail against your own Spirit, who manifest their Fruits. And the People of God called Quakers

*Quakers are not the Sons of Obscurity, New-England-GOALS;*  
and their Persecution giveth thee the Lie; though Christ said to  
his Disciples, the World knew them not, as it did not know him:  
and therefore thy Charge is false against the Quakers, as Korah's  
was against Moses.

*R. W. faith, The Quakers do advance their own People.*

*Answ. And what! doth this torment R.W. and the New-England-People? must not we Love one another, and Esteem  
one another? and Love Enemies, and Pray for Persecutors?*

*R. W. would have us to observe the Conspiracy of Korah &c.  
which was consumed by Earth and Fire.*

*Answ.* If *R. W.* had done this, and the *New-England-Priests*,  
he and they had never *Conspired* against God's People; but let  
them take heed of the *Judgments*: and is it not come upon some  
of them, since *R. W.* writ this *Book*? And let the *Reader* see,  
if *R. W.* have touched upon *G. F.*'s *Answer*; which saith, "They  
"that do not bring People to the Light of Christ within, are of  
"Korah and Dathan &c. and the Priest faith; They that bring  
People to the Light of Christ within, are as Korah, Dathan &c.  
And now, what must we observe from *R. W.*'s,  
and *J. B.*'s *Doctrine*? but that *They, that turn People from the Light, are not Korah;*  
and they that \* turn People from the Darkness to the Light, are Korah. So then, the  
*Preachers of Christ the Light within are Korah;*  
and the *Rebellers against the Light of Christ within are not Korah:* and they, that will not believe the *Doctrine* of *R. W.* and  
the *New-England-Priests*, must be *Korahs, Dathans &c.* by them,  
and must be *Punished, Goods SPOILED, IMPRISONED, BANISHED, WHIPT, BURNED in the Hand, and EARS CUT OFF &c.* And are not ye herein worse than *Korah*? And a great  
deal more *Railing Language* thou hast here, not worth the taking  
notice of.

*R. W. Bringeth George Johnson (from *G. F.*'s. Fol. 262.) saying;* [The Americans were never ordained for Grace and  
Salvation; and the Grace of God never appeared to the { p. 93.  
Americans] *G. F. Answ.* [Which is contrary to the  
"Scripture, which faith; The Grace of God, which bringeth Sal-  
"vation, hath appeared unto ALL MEN &c. and, I will give  
"him for a Light and for a Covenant to the Gentiles, a New Co-  
"venant.

\* Observe, Here *R. W.*  
&c. maketh the Apostle Korah, who turned  
People from Darkness to the Light, *Act. 26, 18.*

"*venant to the House of Israel and Judah; and that he may be my Salvation to the Ends of the Earth.* And many in America have received Truth and Salvation.] R.W. replyeth; To the Covenant or Bargain of God with Man, First and Secondly, I have spoken, [Thou say'st, Thou hast spoken; but thou hast proved nowhere in the Scripture, where it is called a Bargain] And also thou say'st, Thou hast spoken to the Figurative Calling of Christ to the Jews and Gentiles; and that this blind Soul taking it Literally, he runs upon the Rocks of the Arminian General Redemption, and the Universalists General Salvation, and that with a known Contradiction against their own Foundation of none having any Benefit of Christ, that own not their Light: as also with a known Contradiction to Experience, which saith, The whole World lies in Wickedness.

Answ. R.W. saith, G.F. hath contradicted themselves: I say, Nay. For R.W. saith, that G.F. is a blind Soul, and taketh Christ the Covenant literally; for he calleth Christ the Covenant Figurative; but he hath not proved it by Scripture, neither told us, what Christ the Covenant Figureth forth? and then in plain Words contradicteth himself (in the same page) saying, Christ is the Light, the Covenant &c. as the Sun in the Heavens to all the World. And G.F. doth not say, that any are saved; but who believe in the Light, as Christ commandeth, and so have Faith in him: this is no Contradiction to Christ our Foundation. And God saith, I will give thee for a Covenant to the people (Esa. 42.) and what *THEE* is this, if it be not Christ? And, I will give thee for a Covenant of the people to establish the Earth (Esa. 49.) and thou blasphemously callest this Covenant of Life (which lighteth every man, that cometh into the World) our New black Image of Light within. R.W. why dost thou Blaspheme against Christ and his Light, which shineth in our hearts to give us the Knowledge of the Glory of God in the Face of Christ Jesus? where was ever any of the Antichrists and false prophets, thy Fore-fathers so gross, as to call the Light of Christ a black Image?

R.W. And thou callest the Light of Christ Jesus within  
p. 94. } a false Light and Spirit, which we would infect the Indians  
with.

\* Answ. What doth R.W. and the New-England-Priests preach to the Indians, if it be not Christ his Light & Spirit? and doth the Light of Christ Poyson and Bewitch People with Hellish Sorceries? And what must we understand by R.W.'s. Words, but that he draweth them

*them from the Light of Christ and his Spirit? but the Apostle was sent to Open the Eyes of the Blind, turning them from the Darkness to the Light. And do not they, that Draw People from the Spirit, bewitch People? read Gal. 3.*

*R. W. faith, What G. F. means by saying, Some in America have received Truth and Salvation, I can but guess at; it is known, that he owns nothing of God in the Indians or English, until they bow down to their Idol.*

Answ. Let the Reader see, and consider the Wickedness of this Man against the Light of Christ and the Grace of God, which G. F. saith, hath appeared to all Men, which bringeth Salvation! and are not the Indians Aten? And God hath given Christ for a Covenant of Light to be his Salvation to the Ends of the Earth; and this Covenant of Light and Grace he enviously calleth our Idol, and saith, We own nothing of God in Indians or English. So, let the Reader read my Answer to G. J. and judge: but such as hate the Light of Christ, which they should believe in, and turn the Grace of God unto Wantonness, which should teach them, and bring them Salvation, how should they be saved? Now by this the Reader may see, what R. W. and the New-England-Priests have brought the Indians and the People to? seeing, to turn People from Darkness to the Light of Christ, and to Preach the Grace of God, by which the Saints were saved, Poysoneth and Bewitcheth People with Hellish Sorcery: and to bow down to Christ the Light and his Grace, is to bow down to an Idol: as you may see his Blasphemous Doctrine in his Reply to G. F. And many more Malicious Words are here, which are not worth the taking notice of.

R. W. Bringeth John Owen (G. F. Fol. 263.) saying. [All Truth concerning God and our selves is to be learned from the Holy Scripture, the Word of God.] G. F. Answ. [There was Truth learned, before the Scripture was Written; and the Scriptures of Truth are the Words of God, which end in Christ the Word: and there are no Truths learned, but as the Spirit cloth lead into all Truth. And many have the Scriptures, but know not Christ and the Truth &c. so he hath thrown out Christ and the Spirit.] R. W. replyeth, and calleth it a Childish Answer, and saith, There was Truth (and Spirit, and Christ and Light) before Scripture. [So here R. W. and J. Owen are in Confusion; they contradict one another.] And further R. W. saith, That the Scriptures,

tures, nor Preaching, nor Baptism, nor the Supper, nor Afflictions avail, except the Spirit of God set them home upon us: — and many have the Scriptures, and yet know not Christ. — So that this Answer is so Loose and Childish, that none but Fools and Children, and Frantick Persons can find any Savour in it.

Answ. The Reader may see, how R. W. Contradicteth himself. He saith, *The Scripture doth not avail, except the Spirit of God set it home upon us:* and, *Many have the Scripture, and yet know not Christ:* and yet, *The Scripture is the Sword, the Only Sword, and is counted the Sword, with which the Lord Jesus vanquished the Devil;* and the *Touch-stone and Judge, and Tryer of Spirits, and the Ground of Christ's and the Saints' Faith,* saith R. W. And thou say'st, *This Choice Sword may be put in a Mad-Man's Hand,* whereby he may mischiefe, and wound and kill himself and others, (pag. 88, 89:) and (pag. 94.) he saith, *The Scriptures do not avail, except the Power of God set them home upon us;* and confesseth, *Many have the Scriptures, and not Christ.* Now R. W. and ye New-England-Priests, how can the *Scripture, which will not avail without the Spirit, in the Hand of the Wicked or Mad-Men, Wound, and Kill themselves and others, and be the Only Sword and the Means to resist the Devil, and yet will not avail?* which *Scriptures they may have, and not know Christ:* is this your Great Oratour, that must steer the Church of New-England's Helm? see his Contradictions. And as for *Fools, Childishness, Poyson, Frantickness, and no Savour nor Tast in my Answers,* this he might have kept at home with his Contradictions, with his *False Birth,* he hath struggled to bring forth.

R. W. For further Answer to this thou bidst, Read Ow-  
p. 95. en's Writings, how he proves the *Scriptures every Title of*  
*them to be the Word of God.*

Answ. The People of God called *Quakers* never denied, the *Scripture to be a Declaration of the Will or Mind of God;* and so R. W.'s. and Owen's Work is *Childish and Vain,* to prove that against the *Quakers,* which they never denied, but maintain. And Owen and R. W. how cometh it to pass, that you have not written against the *English School-Master* (which doth not tell us, that the *Scripture signifieth the Word;* but the *Scripture signifieth Writing.)* and put it down, and called it in before now?

R. W. Thou bringst *Samuel Palmer* (from G. F's. Fol. 264.) saying, [*The State of the Soul in this Life is threefold; Creation,*  
Cor-

*Corruption and Regeneration.*] [G. F. Answ. [*In Regenerati-*  
“*on the Life* is changed from the *Life* which is in the Fall. So  
“*Regeneration and Corruption* is not one in the *New Life.*] R.W.  
Replyeth and saith, *Regenerations and Corruptions are not one in the*  
*New Life.*

*Answ.* But must they have this *New Life*, while they be upon  
the Earth, without *Corruptions*? if so, then how have the Saints a  
*Battle and a Warfare all their days?* (as in thy pag. 68.) is not  
this a Contradiction?

R.W. saith, *What a foul Trick is this of a False Man, to impute*  
*this to his Opposite, which he abhorreth. I gues, or he means, that*  
*in Regeneration there is a Perfection, and no Sin or Corruption*  
*left.*

*Answ.* Dost thou *Abhor* (and *J. O.*) a *Sinless Regeneration with-*  
*out Corruption and Sin?* what *Regeneration* is that, that must have  
*Sin, Corruption and Imperfection*, and what are *People Regenerated*  
*from?* and are not they *Regenerated and Born again, &c.*

R.W. Thou say'st; *Hence the poor Frantick Souls cry out, that the*  
*Protestants plead for Sin Term of Life.*

*Answ.* Dost not thou make it good, and maintaineſt a *Battle*  
*betwixt Flesh and Spirit all the Days?* (pag 68.) and how there-  
fore canſt thou call us *Poor Frantick Souls*, for declaring that,  
which thou maintaineſt? And bringest *Paul* to prove it; when  
*Paul* telleth thee, *The Law of the Spirit of Life hath made him*  
*free from the Law of Sin and Death* (*Rom. 8.*) and that he  
had *Fought a good Fight, and kept the Faith:* then he was not  
*FIGHTING*, when he had *FOUGHT*; nor *Crying*, nor *Com-*  
*plaining*, nor *Wailing* (as thou say'st from *Rom. 7.*) And calleſt us  
*Fooliſh, poor Souls, with Simple Answers;* and this thou might'eſt  
have kept at home, who doſt not understand *Paul's Condition:*  
for *Paul* was not all his *Days Complaining, Crying and Bewailing*  
in that Condition; for he *Preach'd the Gospel*, and bid others to  
*rejoyce, and rejoyced himself.*

*R.W.* Thou say'st, *The Devil deals with Us, as Pirates do with*  
*Ships; he makes no Opposition against such he hath taken, and is pos-*  
*ſeſſed of.*

*Answ.* R.W. Thou and the *New-England Priests* might have  
kept those *Railing Words* at home, who do the *Devil's Works*, not  
*Christ's*, nor *God's*. For thou and they out of the *Light of Christ*,  
and his *Spirit* would gather all to your ſelves; but *Christ is Risen,*

and is gathering People to God by his Light and Spirit, that maketh thee to rage, whose Ship is split in the Sea.

R. W. So that no question, but the Quakers may be freed from many Transgressions and Temptations to them, which others are assaulted with.

Answ. But R. W. how can the Quakers be freed from many Transgressions and Temptations to them, which others are assaulted with, when the Devil deals with them, as the Pirate with Ships, and he hath taken them, and doth possess them, and is possest of? how can these be freed from Transgressions and Temptations? dost not thou herein Contradict thy self, R. W?

R. W. It is a great Mystery, which neither Jews, Turks, p. 96. } Atheists, Papists or Quakers know, how the Seed of all Grace may be in the New-Born, and yet the Seed of all Sin.

Answ. This is R.W's. Mystery: but he hath not proved it by Scripture, That the Seed of all Sin is in the New-Born, and the Seed of all Grace; we charge R. W. and all the New-England-Priests, to make this good by plain Text of Scripture (as in his 96 Page). And the Apostle saith, If any Man be in Christ, he is a New Creature: Old things are past away; behold, all is become New (2 Cor. 5): and the Apostle saith, Put off the Old Man, which is Corrupt, according to the deceitful Lusts; and put on the New Man, which after God is created in Righteousness and true Holiness (Ephes. 4.): Now, is it not Blasphemy for R. W. to say, The Seeds of all Sin are in the New-Born, and the Seeds of all Grace? so R. W. hath masht all together. For there are Seeds of Sin in the Old Man, which is to be Put off: for John saith, (1 Joh. 3.) Whosoever is Born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot Sin, because he is Born of God. And whosoever is Born of God, overcometh the World: and this is the Victory, that overcometh the World, even our Faith. Whosoever is Born of God, Sinneth not; but he that is begotten of God, keepeth himself, that the Wicked One toucheth him not. So the Seed of Sins are not in the New-Born, but in the Old Born, the First Birth in the Flesh, that persecuteth him, that is Born after the Spirit, like R. W.

R. W. Thou say'st; The Quakers Pride; they say: We are come to a more Perfect and Pure Estate, than Paul at First was in, or John,

*John, who saith, If we Confess our Sin: and James, who saith,  
In many things we offend all.*

*Answ.* We do know the Apostles *First Conversion*, and *Paul's Crying out of sin*; but that was not the *Cry all their life time*: if it had, *Paul* would not have said, he had *Victory* and was made free, and had fought a good *Fight*: and *John* would not have said, *He that is born of God, overcometh the World*: and such, that had overcome the wicked *One*, and were strong, and the Word of God abode in them (1 Joh. 2). And it is true, *In many things You offend all*; and therefore we keep to the *One thing*, *Christ Jesus*, in whom there is no sin. And *John*, who faith; *If we confess our Sin, he is Faithful and Just to forgive us all our sins, and cleanseth us from ALL unrighteousness*: *Mark ALL*; but this thou hast left out, for it maketh against thee. And as for *Pride, Ambition, Unbelief, Unthankfulness, Intemperance, Covetousness, full of rash Anger, bitter Railings, dreadful Blasphemies against Heaven, R. W.* which thou speakest of, thou mightst have kept it at home, and the *Whore* wiping her *Mouth*, for thy bottle is full of it, and the *New-England Priests* whose fruits do declare it.

*R. W.* He bringeth *Richard Mayo* (G. F. Fol. 275) the Priest's sayings, that faith [*To say, the Gospel is the Power of God, is but a Metaphorical Speech*: and that *the Gospel is no more the Power of God, then the Rose-Cake, that lay in his Window*.] But these blasphemous Words *R. W.* taketh no Notice of, nor his *New-England Priests*, of *Priest Mayo's Blasphemy*.] *G. F. Answ.*: [The Apostle doth not say so; for the Apostle saith, *The Gospel is the Power of God unto Salvation to every one that believeth*, in plain Words (Rom. 1.): but let the Reader read and see in all his *Re-*ply, if ever he doth confess and own, that *the Gospel is the Power of God to Salvation to every one that believeth*, as *Paul* doth (Rom. 1). And we do believe, that his *dark Spirit* will not suffer him; though in Words he doth confess, that *the Gospel is Glad Tidings*: but goeth about to prove, that to say, *The Gospel is the power of God, is a Metaphorical Speech*; and maketh a great *Rambling* about it over and over, but to no purpose.

*R. W.* And he saith; *The Gospel is Christ, it is the Spirit, it is the Light and God himself &c.*

*Answ.* Let the Reader see, if there be any of those Words in G. F.'s answer? But did not *Christ dye for Sinners, and shed his blood*

blood for them, and is not this Glad Tidings? and was it not to Paul? and is it not so to Sinners now? — R. W. And thou tellest, The Devil hates glad News of Christ &c. and tellest of Kings Proclamations of Pardons or Liberty.

Answ. All this doth not disprove Paul's Words, the Gospel to be the Power of God: and thou, that hatest the light of Christ within, thou hatest Gospel, as the Devil doth. And we do own, the Gospel is the Glad Tidings preached by the Apostles and Shepherds, and by us, God's people now; the same Gospel, as ever it was; though thou and the New-England-priests persecute us for preaching it freely unto you.

R. W. And thou say'st (pag. 96) That the Great Fox, the Devil, who thirst after the blood of the Quakers — and (pag. 95.) thou say'st; The Devil deals with the Quakers as Pirates do with Ships; he makes no Opposition against such he hath taken and he possesseth, and is possess of.

Answ. R. W. Dost not thou here contradict thy self? how doth he thirst after blood, when he hath possess them? as thou wicked- and lyingly say'st.

R. W. And thou say'st, If our Gospel be hid, it is hid p. 98. to them that are lost: and bring'st 2 Cor. 4. In whom the God of this World hath blinded their minds — and believe not &c.

Answ. If the outward Writings be the Gospel, not the Power of God, that Gospel or Bible, which be Writings, are not hid. It is the Power: for Unbelievers have the Scriptures or the Writings and Persecutors, that have the Form, and deny the Power, the Gospel: and a Condemn'd Person may see an outward pardon. And therefore the Gospel, it is the Power of God, which openeth the blind Eyes, which the God of this World hath blinded: and so doth not the Scripture, for that is not hid. And the Light, that shineth in the heart, giveth the knowledge of the Glory of God in the face of Christ Jesus, of his Gospel (2 Cor. 4.) And a many Stories and Ill-favour'd language thou hast in this Reply, not worthy to be taken notice of; of the Devil and Atheist &c.

R. W. thou bring'st Daniel Gawdry (G. F. fol. 282.) saying [The Saints were come to the Spirits of Just Men made perfect, but not on Earth.] G. F.'s. Answ. [“The Just Mens Spirit, that led them to give forth the Scriptures, was the Spirit of God, and that was “Per-

"Perfect (which perfected them) and was, while they were upon  
the Earth, the Saints were come to, (which was Christ, the End  
of all Words) and so to God, the Judge of all the World.]  
R. W. repliyeth, [but let the Reader see, what a lame and pitiful  
Reply it is.] He telleth us of the Spirit's being in Prison (1 Pet. 3.)  
He telleth of Mary's Spirit rejoicing in God her Saviour, Opposite to  
the Spirits of the Wicked in the Old World (that Peter tells of) now  
in Prison.

Answ. Let the Reader see, if it be G. F.'s Answer, that faith,  
That Mary Magdalen's Spirit, with which she praised God, was  
the same with them in the Wicked World in the days of Noah ?  
but Peter doth not say, that these Wicked Spirits in the Old World  
are in prison NOW; he hath added this to Peter's words (as you  
may see 1 Pet. 3.)

R. W. Thou say'st; *The Spirit of God* (Heb. 12.) speaketh not  
of the Bodies of the Saints neither Con-joyned, nor a Part: nor  
2dly, of the Righteous made Perfect; but the Spirits of (First)  
the Righteous. Therefore it seems to hold forth not a Perfect  
State of the Saints in this Life consisting of Spirit and Body, which  
our Proud Boasters say of themselves &c. nor (Secondly) in the E-  
state of the Saints in the World to come.

Answ. What is this to G. F.'s. Reply? and why doth not he  
speak plainly, Whether the Saints are come to Mount Zion, the  
City of the Living God, the Heavenly Jerusalem, to an Innumerable  
Company of Angels, unto the Church of the First-Born in Heaven,  
unto God the Judge of all, and to the Spirits of Just Men made  
Perfect? And can any come hither without the Spirit of God? see-  
ing thou say'st, *That the Scripture speaketh of the Spirit of God nothing*  
*at all, but of the Spirits of Men?* So, the Question lieth here,  
Whether or no the Saints do come, while they are upon the Earth,  
to the Just Mens Spirits made Perfect, and to God the Judge of  
all, and to the Heavenly Jerusalem, the City of the Living God?  
For the Apostle saith, *Ye are come hither, YE ARE COME;* and  
the Apostle and the Saints were alive upon the Earth, when he spoke  
this. And thou makest a jumble about the Saints Bodies, and say'st,  
We are proud Boasters: and we never said of ourselves, that we  
were Perfect of our selves; but perfect by Christ, who doth perfect  
for ever by one Offering them that are Sanctified (Heb. 10, 14.)  
mark, them that are Sanctified. And we do own the States of the  
Saints in this World, and the States in the World to come, Life E-  
ver-

verlasting: and so we can truly turn thy lyes back again, seeing they are not ours. — And the Spirit in the Apostles encourageth the Saints to Perfection: and the Apostle saith, he spoke Wisdom amongst them that are perfect (1 Cor. 2). And, Be ye Perfect, and of good Comfort (2 Cor. 13). Let us, as many as be perfect (Phil. 3, 12); and (Col 1) their work was, that they might present every man perfect in Christ Jesus: so the Imperfection was in Old Adam. That ye may stand perfect and compleat (Col. 4): how should they stand perfect and compleat, if they were not in it? That the Man of God may be Perfect (2 Tim. 3): and Christ saith, Be ye Perfect, as your Heavenly Father, which is in Heaven, is Perfect: Christ saith, Every one that is Perfect, shall be as his Master (Luk. 6). David saith, Mark the Perfect Man (Psal. 37): and David saith, Many shoot in Secret at them that are Perfect: but if R.W. and the New-England Priests say, There is none dissent the Grave to be Perfect, then there is none to shoot at, nor to be markt at. And Christ saith, Be ye Perfect, as your Heavenly Father is Perfect (Matth. 5): and Peter saith, After you have suffer'd a while, make you Perfect: Signifying, that it is Attainable, or else Peter would not have encouraged to it. And God saith, Job was a Perfect Man, and upright, and one that feared God: and by one Offering Christ hath Perfected for ever them that are Sanctified, (Heb. 10, 14). And the Apostle saith, An Inheritance amongst them that are Sanctified: mark, that ARE SANCTIFIED; were not these upon the Earth? the Apostle saith, He that Sanctifieth, and they that are Sanctified, are all of One (Heb. 2). And the Apostle saith, I beseech you Brethren, through the Mercies of God, that you present your Bodies a Living Sacrifice, Holy, and acceptable to God, which is your Reasonable Service (Rom. 12): Now, must not the Saints (R.W.) present their Bodies thus Holy and a Living Sacrifice to God, while they be upon the Earth? and how can they present them to God, if they must not be Perfect, but carry a body of Sin to the Grave? or must they present their Bodies, when they are Dead? and doth not Sin make their Bodies dead, while they be upon the Earth, before they be dead outwardly? Now, if the Spirit of Christ, that raised him from the Dead, dwell in you, he that raised up Christ from the Dead, shall quicken your Mortal Bodies: and this we witness. (Rom. 8.)

R.W.

R. W. Thou askest, *What Truth is in these Words, Christ is the End of all Words?* and further thou say'st, *The truth is, their horrible, unclean and foul Spirit would fain be rid of all Scripture-words and Learning also, that he may bring the more of miserable mankind (under the Cheating sound of Light) into his Eternal Darkness.*

Answ. R. W. that is thy own Condition, with the Cheating sound of Light, and these reviling Words of thine I abhor. And the Scripture-Words we own, and all true Learning of that which is Good, both Natural and Spiritual: but thou wouldest rid the Spirit and Light out of the Peoples Hearts (if thou couldst) who hatest, and grieveſt and vexest it in thy ſelf; and ſo raillest againſt them, that walk in it. And I tell thee, *Christ is the End of all these Words that are ſpoken of him, and doth fulfiſ them:* and that is my Meaning, if thou wilt have a Meaning.

R. W. bringeth Timothy Travers (G. F. Fol. 325.) ſaying, [God hath Ordained to Eternal Life all that ſhall be ſaved, before they had a Being in the World: but none cometh to Possession of this Salvation, but through the Obedience of the Spirit.] G. F. Answ. [The Ground of Man's Belief and Obedience is Christ, who doth enlighten him to the Intent, that he might Believe and Obey the Truth. And who knoweth the Seed, knoweth the Election, before the World was made. &c.] R. W. replyeth, and faſh, If he meaneth, that Christ is the Ground or Author, the Giver of Repentance and Faſh to all the Elect, whom God the Father hath given him, we ſay ſo.

Answ. You ſay ſo in Words, but not in the Faſh and in the Repentance; if you did, we ſhould have Unity with you: for, who ſhould be the Author of Faſh, and Caller and Giver of Repentance, but Christ Jesus?

R. W. Thou ſay'st; But if he put in their Invented Light in the Room of God's Election and Predestination, as the Efficient and First Cause, and of Christ as the Mediatour &c. he is now in the Burrough &c. who destroys God's Election, before the World was, and ſays, That when a Man Believes, he is Elected, when he is Predestinate &c. Contrary to all the Pretious Beds of Flowers in the Garden of the Scriptures, &c. Contrary to the Wit and Skill of Men, who frame a Book, or a House, or a Ship &c.

*Answ.* Let the Reader see, how R. W. wrongeth G. F's. Words, or if there be any such Words in his Answer to T. T. the great Ranter? But what are all R. W's. Words, which he hath framed here, which are not G. F's? Can a Man know Election, Ordination, Reprobation or Predestination, or Christ the Mediatour and Redeemer and Saviour, without the Light of Christ Jesus? must not he first be turned from Darkness to Light, and from the Power of Satan to Christ and God, in whom the Election is before the World began? [In whom the Election is]. And doth not Christ command to believe in the Light, and the Light giveth him the Knowledge &c is not this Blasphemy in thee R. W. to say, That I Invent the Light of Christ, which lighteth every Man that cometh into the Werld, which is Life in the Word (Joh. 1)? and (Rom. 8. Ephes. 1.) those Scriptures we own, as they speak. And can God's Election be destroyed before the World began? thou say'st, Who destroy God's Election, before the World began; I tell thee, that neither thou, nor the Devil can destroy God's Election, before the World began: 'tis like, Thy Election (which is Reprobation) may be destroyed; but God's Election cannot be destroyed. Is not Christ called the Elect? and are not all his Saints Elect in him, and dies no more? and they cannot pluck them out of his Father's Hand? but thy Knowledge of this is like the Skill of Men framing of Books, Houses and Ships, which thou callest Vanity. — And as for the Scriptures, the Light of Christ is not Contrary to them, but owneth them, which Light and Spirit we are in (blessed be the Lord for ever!) which leadeth into all Truth of them.

R. W. Thou say'st; As to the Seed and Election we know, they make themselves the Seed and Election. 2. They make Christ the Seed, that is, themselves. 3. They make God, and the Spirit of God the Seed, the Seed in every Man, which they Preach to; by them the Imprisoned Seed: and when one turneth Quaker, then God cometh out of Prison &c. They make no Distinction between God, and Christ, and Spirit, and Themselves, as Fox in his Book plainly tells us &c. God himself is hearkened to; then the Soul so Hearing becomes God, Deified with God, and God with God &c. whose Infinite Being and Essence these poor Proud Bruits have not so much Sight of, as the Devil.

*Answ.* These Words are R. William's own Blasphemous Words and Forgeries from his Lying Imaginations: let the Reader see,

if there be any such Words in all G. F's. Book to T. T. the Great Ranter, which R. W. is joyn'd withal against us. But is not Christ called the Seed? and how the Promise was to the Seed? not to the Seeds as many, but one? and to thy Seed, which is Christ? (Gal. 3.) And is not Christ called the Seeds-man, that soweth his Seed upon all Grounds? and are not these Grounds in the Heart of Man? and were not the Apostles Ministers, Sowers to the Spirit? and was not the Spirit in Man, of which they reap Life Eternal? but R. W. and his New-England-Priests, it seemeth, Sow to the Flesh in Man, of which they may Reap a great Crop of Corruptions. And is not this Seed Spiritual, that Christ Soweth? but is not the Seed in the Prison in thee, or under the Clods, which Christ soweth, as scorch't or choak'd, that thou railest so much at it, where it bringeth forth Fruits to God (who is a Spirit) in the Good Ground?

And we do not make Our selves the Seeds-Man, God, and Christ and Spirit, as thou belyeфт us; for we make a Distinction, the Lord knows: the Seed teacheth us to deny our selves, and to follow Christ the Seeds-man. And do not I make a Distinction between God and Christ, when I say often, that God did not dye, but Christ according to the Flesh? And never did we say, By Harkening the Soul became God, or God Deifyed, and God with God; for God, who breathed into Man the Breath of Life, and he became a Living Soul, is not that part of his Breath? And when thou hast framed a Meaning of thy own Words, which are not of ours, thou callest it our Ignorance, and say'ft, We are fallen, like the fallen Spirits; and we have not so much Sight as the Devil: and yet (pag. 74.) thou say'ft, That God hath endowed me with Excellent Natural Parts, and many of us, yea with the Light of the Holy Scripture, a Light of Experience and Common Motions from God's Holy Spirit: so, R. W. see, how thou Confoundest thy self! But blessed be the Lord, we are in Christ Jesus, who bruiseth the Devil, the Serpent's Head, who is the Author of these Lies and Forgeries against us in thee, and they touch us not. And we never said (as thou wickedly say'ft), That God was in Prison, or cometh out of Prison; it is He and his Son, that putteth us out of Prison.

R. W. bringeth Tim. Trav. the Ranter's Words (Fol. G. F. 326.) saying, [The Manifestation of the Spirit is given to every Man in the Church to profit withal; } p. 101. and

and not to every Every Man in the World.] G. F. Answ. [<sup>c</sup> The  
"Manifestation is given to Every Man to profit withal WITH-  
"OUT DISTINCTION, the Apostle saith: I will pour out of  
"my Spirit upon ALL FLESH, saith the Lord, and the Spirit of  
"Truth shall lead the Saints into all Truth, and he shall Reprove  
"the World: and that which Reprovethe World, is manifested  
"to the World.] R. W. replyeth, G. F. is like a Cow with a  
Kettle on her Head, giving every one warning to stand clear; he  
boldly flanders on, and tumbles Heaven, Earth and Hell toge-  
ther.

Answ. Let the Reader see, what vain, wild, frothy Words this Old Doting Man uttereth forth scornfully, and see if there be any such Words, as his are in G. F.'s Answer? And we do charge R. W. and his New-England-Priests to make this good by Scripture, and let us see, where it is written, that Heaven, Earth, and Hell can be tumbled together, according to R. W.'s Doctrine, that he hath Published to the World in Print:

R.W. Thou bringest 1 Cor. 12. and Rom. 12. Ephes. 4. and tell'st, How God bestowed Gifts and Endowments on such, whom he pleaseth, and how he gave his Gifts and Ministrations to his Church &c. and then thou say'st; But this Prophane Mouth has something to say for it self: and then thou say'st; Was this p. 102. } (as he speaks) without all Distinction done Actually? was it Universally so with all the Individual Men in the World &c? was not there a wonderful Wall of Separation between Jews and all other Nations? &c. And further thou say'st; Thou observest, how vainly this Deluded Soul cheats himself and others with the Term of All Flesh, Every Man, All the World; and so with the Term Light, Christ, Spirit &c. and thou askest, Whether all the Believers had these Gifts, to wit, Prophecies and Fiery Tongues? belong they to all the Men and Women in the World, who never saw nor heard of any Glimps of the Sun of Righteousness? &c.

Answ. The Scriptures (1 Cor. 12. Rom. 12. Ephes. 4.) we own, and the Order and Practice of the Gifted Men in the Church of God: but the Apostle he maketh no Distinction; he saith in plain Words, The Manifestation of the Spirit of God is given to Every Man to profit withal (he doth not say, Only to the Saints;) So he maketh no Distinction; not only the Saints, the Corinthians: And the Separation betwixt Jews and Gentiles Christ hath broken down,

down, and of Twain maketh One New Man: and doth not Christ Enlighten the Jews with his Divine, Heavenly Light, which is the Life in the Word, as well as the Gentiles, and faith, Believe in the Light? they that Believe in the Light, are One in Christ; and if not, with the Light they are Condemned? And we do not say, that All the Churches had the Fiery Tongues &c. there is no such thing in my Answer to T. T: and so, neither have all the Men and Women in the World these Gifts, belonging to the Church; how should they, if they hate the Light of Christ, and quench and err from his Spirit, and resist the Holy Ghost?

But thou say'st; The Men and Women in the World have never seen or heard of any Glimps of the Sun of Righteousness. What! have they never heard of Christ the Sun of Righteousness? I believe, there is Millions of Men and Women in the World, that will say, thou art a Liar. For, were not the Apostles to Preach the Gospel Christ Jesus, the Sun of Righteousness, to all Nations? and doth not the Apostle say, The Gospel was preached to EVERY CREATURE UNDER HEAVEN, whereof he was made a Minister? (Col. 1, 23.) and the Apostle saith, Have they not all heard? YES VERILY (Rom. 10): and the Prophane Mouth thou speakest with, is thy own. If they hate the Light of Christ and quench his Spirit, that God hath poured upon them, and erred from his Spirit, then they are not like to See him indeed; and will not Hear him in the Spirit, and his Light, they will not See him nor Hear him, like the Pharisees and thou R.W.

And why dost thou fret thy self about the Light, and the word ALL and EVERY MAN? but thy Spirit is the Sect-maker, and would not have ALL nor EVERY MAN, who art opposite to the Prophets and Apostles Doctrine. Peter saith, It shall come to pass in the last Days, saith the Lord, I will pour out my Spirit upon ALL FLESH (to wit, Sons, Daughters, Young-Men, Old Men, Servants, Hand-maids) Joel 2. Act. 2: and John saith, This is the true Light, which was Life in the Word, which lighteth EVERY Man, that cometh into the World. And Paul saith to Titus; The Grace of God, which bringeth Salvation, hath appeared unto ALL MEN: and Christ bid his Disciples, To go into All Nations to Preach the Gospel unto Every Creature: and the Apostle saith, That the Gospel was Preach'd unto Every Creature under Heaven. But R. W. saith, Men and Women in the World, who have never seen or heard of any Glimps of the Sun of Righteousness:

teousness : and yet thou say'st ( pag. 28. ) I find in all Mankind a Conviction, that God is JUST and Powerful : and again ; I find all Men confess, that the Will, or Word or Mind of God is PURE : I find, that First, There is Generally in all Mankind in the World a Conviction of an Invisible, Omnipotent and Eternal Power and God-head ; and ( pag. 102. ) Men and Women in the World have never seen or heard any Glimps of the Sun of Righteousness, thou say'st : how now R. W. dost not thou Contradict thy self here ? dost thou Divide the Word here, as thou accusest me ? is this New-England's Great Oratour ? And so, as for Unclean Beast, and Proud Fancy, and Vainly and Wickedly deluding, and Soul-Cheating thou might'st have kept this in thy own Bottle.

R. W. Thou say'st ; G. F's. 2d. Answer here is, to wit, [ The Spirit of God shall lead the Saints into all Truth ] and R. W. faith ; I observe here, how like a Skittish Jade this Wild Soul runs in and out &c. before he brings in, the Spirit of God poured out upon the Common World ; and now he brings in, the Spirit leading the Saints : the next word he concludes, is, Every Man in the World to have the Spirit &c.

Answ. Dost not thou confess, that the Holy Spirit testifieth, that he is the Comforter of the Saints, and is he not the Leader also ? and dost not thou confess, that the Spirit is the Reprover of the World ? ( p. 102, 103. ) then, hast not thou made thy self the Skittish Jade thou speakest of, and Running in and out ? are not these Unfeavourly and Unseemly Words out of an Old Man's Mouth, that professeth Christianity ? And if the Spirit of Truth doth Reprove the World, and God hath poured his Spirit upon All Flesh ; then, is not this the Common World ? and if it be upon All Flesh, is not Every Man come into the World ? else how will God Judge the World in Righteousness according to the Gospel ? Thou confessest, [ That the Holy Ghost is a Reprover of the World, and that he Reproverteth the World in his Threatnings and Judgments ; ] and doth not he then Reprove the World for its Unrighteousness, Judgment and Unbelief also ? and if thou didst not Resist it, it would Reprove thee for thy Unrighteousness, False Judgment and Unbelief, as Christ saith.

R. W. Dost not thou say, The World mocks at this Ho-  
p. 103. ly Spirit, Banisheth, Imprisoneth and Murdereth such,  
in whom the true Spirit of God appeareth. And further thou say'st; It is Lying Peor tells us, That all the World (with-

*our Distinction) have the Manifestation of the Spirit of God to profit withal. There have been Persons professing the Order of the Holy Ghost, yet are far from the Savour of the Holy Spirit.*

*Answ.* This is thy own Condition R. W. and thy own New-England-Professors, who Resist it (as Stephen faith *Act. 7.*) and Mock at it, and *BANISH, IMPRISON, and MURTHE* such, in whom the *Spirit of God* appeareth : this hath been the *Practice* of the *New-England-Priests* and Professors to the Dishonour of Christianity. — And doth not the Apostle say ; *God will pour out his Spirit upon all Flesh WITHOUT DISTINCTION*, as Peter saith ? and is not this *All the Men and Women of the World* ? what *Flesh* dare say, but they have the *Reproofs* of *God's Spirit*, when they do *Ill* ? except it be such, as *R. W.* and *R. W's.* Professors, that quench it, and have erred from it : so, thou may'st take thy *Lying Peor* to thy self. And so, it is thou, that art resisting and fighting against the *holy Spirit of God*. And can any profit in the things of *God* without the *Manifestation of the Holy Spirit*, that is given to profit withal (and Peter and Paul say) to *All flesh*, and to *Every Man* ? so it is their *Doctrine* thou opposest, not with the *Spirit*, but with the dark *fleshy mind*. And thou tellst a story of *Babylonish Orders*, and of *Abfolom*; which if thou did'st see that, thy own Condition in the *Light of Christ* thou hatest, it would be better for thee.

*R. W.* Thou say'st; *Oh ! what Reproofs of God's Spirit hath G. F. and others of their Leaders had in and by so many Excellent Opposites and Scriptures and Arguments, which G. F. here trampleth under his Prophane Feet, without any Savour of the Spirit of God.*

*Answ.* *R. W.* thou highly extollest the *Ranters* here, *Tim. Trav.* the great *Ranter*, one of our *Opposites*: but thou hast manifest thy *Spirit*, and what thou *taketh part* with-al against the *People of God*. And we have a *Savour of the Holy Spirit of God*, and in it can *Savour* our *Opposites* or *Old Persecutors Spirits* not to be of *Christ*: and it hath been the *Evil Spirit*, is in thee and them, that hath stroken against us. And we know, you may bring *Scripture to a wrong End*, as the *Devil* did to *Christ*; and the *Lord* hath given us Power over the *Devil's Spirit*, blessed be his Name for ever! and he hath blasted it; and brought down, which was up in *Oliver's Days*, that *Persecuting Spirit*. And we do own the *Scriptures*, let it be out of whose Mouths it be : though we can-  
not

not own their Meanings, nor have Unity with such, as hold up the Truth in Unrighteousness. And as for Trampling, we trample nothing that is good, under our Feet, that is thy own Condition: but we do own the Appearance of God in all People. — But R. W. thou say'st; *Without any Savour of the Spirit of God:* and yet thou say'st; *I find in all Mankind a Conviction, that God is Just and Powerful:* and, *I find Generally in all Mankind a Conviction of an Invisible, Omnipotent and Eternal Power and God-head;* yet thou say'st, *Without any Savour of the Spirit of God:* read (pag. 28 102.) thy Contradiction. — And thou say'st; *It pleaseith God to strive with Men by Preaching:* but not by such, as thou and the New-England-Priests are, that stir up the Punishment, Persecution and HANGING.

R. W. Thou askest, *Why David complaineth (Psal. 53.) that all the Children of Men, not one excepted, are Unprofitable &c.* are Abominable to Spiritual Matters and Heavily Things, (and further thou say'st) until the Spirit of God comes, and truly change the Heart and whole Frame of Nature: until then we are as profitable as Hogs and Moles in a Garden &c. and as devouring Foxes amongst the true Lambs and Chickkins of Christ Jesus.

Answ. R. W. thou hast writ thy Condition and the New-England-Priests there, to wit, the Devouring Foxes (and Hogs) of the Lambs of Christ and his Chickkins. For mark the Word, *UNTIL the Spirit of God change their Hearts &c.* and we believe, your Hearts and Natures are not changed, but you are Unprofitable: for how can it be, when thou say'st, *There is no Voice nor Motion within in Heavenly things in Matters of Supernatural Light to hearken to, to turn to, to listen to?* (p. 83.) — And was David's Complaint of the Children of Men Unprofitable? — And doth not David bid, *All that hath Breath, praise the Lord?* and how can they Praise the Lord, if there be nothing of the Spirit of God in them? And do not they quench that, which God hath manifested in them, which God hath shewn unto them, and which convinceth them of an Invisible and Omnipotent and Eternal Power and God-head? so, is not this Conviction of the Spirit of God in them? and will not the Lord pour out his Wrath upon all the Heathen, that call not upon his Name? And now, is there not a further Manifestation in these Last Days by Christ, who Enlighteneth every Man, that cometh into the World? and the Grace of

of God, which bringeth Salvation, hath appeared to All Men? and God poureth out his Spirit upon All Flesh? but from this Spirit, Grace and Light in all Men thou art erred from, and canst not endure to hear of it.

R. W. Bringeth Hugh Archbal (G. F. Fol. 328.) saying, [Christ doth Enlighten none, but those that do receive him.] G. F. Answ. [“Contrary to John 3. which speaketh of them, that hate the Light, and are Enlightned, and will not come to it, because the Light will Reprove them: so he, that hateth the Light, is Enlightned, & will not Receive Christ.”] To which R. W. replyeth (and after his wonted manner, with foul Expressions) { p. 105. & saith; G.F. abuseth 2 Cor. 4. & saith: Job. 1. is not Enlightneth, but Lighted; and the word ~~caricē~~ may signify both, &c. They which hate the Light, are Enlightned, no question, but with the General Offer of Mercy, as of a Candle or Sun to the Eyes of a Blind Man, which is yet their Condemnation &c. And before thou say’st, There is a Higher Light, which some are affected, tinctur’d and Enlightned with, and yet not the True and Saving Light; that in Heb. 6. where some Persons (as the pretended Quakers &c.) have seen much of the Nature of God, of his Holines and Justice &c. and had a Tast of the Joys of the Next World.

Answ. If ENLIGHTNING and LIGHTED signify both, then do not oppose it. And here thou confessest, They that hate the Light, are Enlightned, as well as the Believers in the Light; it is the same Light: but thou say’st, It is a General Offer, as a Candle or the Sun to the Eyes; That is an Outward Light, and a Blind Man can neither see Candle nor Fire: and so that which he doth not see, is his Condemnation, according to thy Doctrine. But is this according to Christ’s Words? (Job. 3.) are his Words no more, than a General Offer, as a Candle or the Sun to the Eyes of a Blind Man? for Christ saith; One Hateth the Light, and the other Loveth the Light, and bringeth the Deeds to the Light, that they may see, they are wrought in God: so that is not Natural, which giveth the Knowledge of God, which shineth in his Heart (as in 2 Cor. 4. which I do not abuse; but it is thou, that abusest it). And Christ saith, This is the Condemnation, the Light is come in the World, and Men love Darkness rather than the Light, because their Deeds be evil: here Christ giveth the Reason; for the Light discovereth the Darkness, and their evil Deeds, or else how should they know them. For Every one, that doth evil, hateth the Light

(mark, Every one) neither cometh to the Light, least his deeds should be reproved: and so by the Light he knoweth his Evil Deeds, and knoweth he doth Evil, and knoweth he hateth it: and that is his Condemnation. And this is more, than a Candle or the Sun to the Blind Man's Eyes, that cannot see it: and every one, that doth the Truth, cometh to the Light; so it is the same Light, that he that doth Evil, hateth, and he that doth the Truth, loveth: and this is the Light of Christ. And how darest thou say, the Light was or is not Saving (Hebr. 6)? was not the Holy Ghost Saving? and the Word of God Saving? or, is not the Word of God Sufficient to reconcile to God? and the Holy Ghost Sufficient to lead into all Truth? But thou say'st; In Hebr. 6, the higher Light, which enlightneth; and yet not the True and Saving Light: we charge thee to make this good (& all the New-England priests) by the Scripture, That the Light (spoken of in Hebr. 6.) is not the True and Saving Light? it's like, thou never tryed'st it. But thou art such as they, that are fallen away from the good Word of God, and resist the Holy Ghost, and become a Hater of this Light; though thou hast tafted of the Gift: and Crucifist the Son of God a fresh to thy self, as the New-England priests, and puttest him to open shame; and then HANG, punish and persecute others, where he is manifest. I tell you, your Earth beareth Thorns and Bryars: and read, what will be your End. (Heb. 6:)

R. W. bringeth James Dorram, saying [The Believer p. 106. } is not in Sin, as the Unbeliever is; he sinneth not, as the Unbeliever doth.] And in another place he saith [That the Law is the same to the Believers, that it is to the Unbelievers.] G. F. answereith (Fol. 330.) [“Here any may read thy Confusion: but I say unto thee, He that believeth, doth not commit Sin; but Unbelief is Sin (Rom. 12, 20). And Christ is the End of the Law to every one that believeth, for Righteousness sake (Rom. 10, 4): and yet thou puttest both Believers and Unbelievers under the power of the Law.] R. W. replieth and telleth, How the Devil sinneth, and Saul and Judas, and Robbers, and Murtherers; (and saith) It is not so with the Regenerate or New-born.

Answ. who saith, it is? But thou say'st, That the Seed of all Sin is in the New-born (Append. pag. 96.) and here thou say'st, They can no more touch Sin, (unless deceived or circumvented) then Fire can delight in Water, or Light in Darkness. How is all their Seeds in the

the Newborn then, if it doth not touch them? for mark, thy words are, *In the New-born*. For the New-born are born of the Spirit, are they not? New-born Babes are born of the Immortal Seed of God: how proveth R. W. (with the New-England-priests) that all the Seeds of Sin are in the New-born, and yet it doth not touch them, no more then Fire can delight in Water?

R. W. And further thou say'st, That the Protestants have proved from the Scripture and Experience of all true Saints, that Sin and Grace, the Flesh and Spirit, the Law of the Spirit and the Law of Sin may and do continue in the Regenerate or New-born; contrary to that proud Perfection of Papists and Quakers in this Life, &c. And G. F's silly Shift, saying, that Paul was perfect, and thanketh God for Victory, &c.

Answ. We never read in the Scripture of such a Doctrine, till R. W. New-England's Oratour, hath publisht it, That Flesh and Spirit and the Law of Sin should be in the New Birth in this Life. This is contrary to the Apostle; for he saith, *With his mind he served the Law of God, but with the flesh, the Law of sin*; so, this was in the Flesh or Old-man Unmortified or put off: so this Law of Sin and Flesh and Spirit was not in the Regenerate part or New-Birth (as Doting R. W. saith) but in the contrary Birth, the Old Man. And Paul did cry out, *Wretched man, who shall deliver him*: and he saw no Man, but Christ Jesus; and thanketh God through him, who gave him the Victory: and was not Paul Perfect, when he said; *As many as are perfect, be thus minded*? But why cannot R. W. read as well Rom. 8. as Rom. 7. where the Apostle saith; *There is no Condemnation to them, that are in Christ Jesus, who walk not after the Flesh, but after the Spirit: and the Law of the Spirit of Life maketh him free from the Law of Sin and Death*: so the Apostle saith, he was a free Man from the Law of Sin and Death; but R. W. giveth him the lye, and saith, *There is a Combate with the Law of Sin in the New-born in this Life*. And, so as for Silliness and Ignorance of the Saints Life R. W. and his New-England professors and priests may keep at home.

R. W. And thou say'st: They are to strive after Perfection and Holiness, &c. as a Child going after his Father, the Scholar or Maidens following their Copies and Samplers, though they never come near the full Exactness and Perfection of them.

Answ. R. W. doth confound Reason among men, and short of  
Aaa 2 the

the Truth: What shall the Scholar never learn his Lesson, nor the Maidens learn their Samplers, to be as perfect as their Masters and Teachers? So, the Children shall never come to an Exact Perfection of Copies and Samplers, nor a Child never to come to go, as his Father doth? nor to be in the Strength and Knowledge of outward things, as his Father? then what do all these learn their Copies and Samplers for, if they never be to come near the full Exactness and Perfection of them? But what shall we understand from R. W's Words and Doctrine in this? That they, that learn of

Should Christ Perfect, as their Heavenly Father is Perfect, as Christ commandeth? and that the Saints shall not be sanctified throughout Body, Soul and Spirit, whilst they be upon Earth? and, That Christ doth not sanctify impossible to be attained to? his Church without Spot or Wrinkle and Blemish, or any such thing, and present them to God, as on this side the Grave (as Ephes. 5.)? But what doth R. W. and the New-England priests say to John (1 Joh. 2); He that abideth in Christ, ought himself even also to walk as Christ walked? and in another place; So as he is, so are we in this present World? but let the Reader see, what a silly Reply he hath given to G. F. here; he speaketh nothing of Rom. 10. and 11. to the contradicting of them, that which G. F. hath asserted.

R. W. bringeth in (from G. F's fol. 338) John Na.  
p. 108. } Smith (Priest from Scotland) saying [That the Evil Spi-  
rits are both Sinful and Reasonable] G. F. answerefeth,  
[This is a Lye: for Reasonable is not Sinful; Unreasonable is  
Sinful (1 Thess. 3): They have not the Faith. And if the Evil Spi-  
rit be Reasonable, and the Good Spirit, they are both One: who  
then is Unreasonable, if the Evil Spirit be Reasonable? Thou  
puttest no Difference betwixt the pretious and the vile: thou  
hast the Mark of a blind Guide, and of a false Prophet in thy  
Fore-head.] R. W. Replieth and beginneth with Railing, and  
faith; First, The filthy, rash Fury of his Mind and Pen — and faith,  
2dly, This proud Pharisee will appear to be a Sadducee also, and to  
bold no Angels nor Spirits. It's true, they pretend to own Scripture,  
Christ and Resurrection, they with the Jesuites-Equivocations name  
Angels and Spirits; but the bottom (as some of them, and that in-  
Print, discov'r) is, They bold, there is but one Spirit, which is in  
all, into which all return; and the Soul of Judas is as Happy, as the  
Soul of Peter.

Answ.

*Ansiv.* Reader, this is nothing to G. F.'s Answer; neither hath he, nor can he make out any of these *False Charges*, which he hath forged (which be not our Words), against us: and therefore we can say, *When he speaketh a Lie, he speaketh of himself, and is the Father of it.* For, where did ever any read in any of our Books, or, is there any thing in G. F.'s Answer, that we hold, *There is but One Spirit in Man?* R. W. and the New-England-Priests, have not we often told you, that you have vexed, and grieved and quenched the Spirit of God? And we never said, *That Judas's Soul was as Happy, as Peter's;* it was not like: for Peter had fed the Lambs of Christ; and Judas betrayed him to the Chief Priests, as thou art doing now in his Saints, who hast Crucified him to thy self a fresh. And Christ, and Scripture and Resurrection we own according to Scripture Really, without any Pretense or Equivocation; that is thy own Condition. And R. W. thou say'st, *They hold neither Angel nor Spirit:* then again thou say'st; *There is but One Spirit, and that in all:* And all in one Sentence confoundest thy self. And so, as for *Silly, Rash Fury of Mind and Pen,* thou mightst have kept this at home.

R. W. Thou say'st; *A Man is a Reasonable Creature, as opposite to a Woolf and Fox &c.* and yet he may be Unreasonable in his *Actings, as a Woolf and Fox:* who, though Unreasonable in their Natures, are not Sinful, though a Plague to a Man, since his Fall.

*Ansiv.* Let the Reader see, what a *Silly Reply* R. W. bringeth here to G. F.'s Answer to J. N. G. F. doth not speak of *Wolves and Foxes Unreasonableness;* but he speaketh of Men, that have not Faith, are Unreasonable, and that have Faith, are Reasonable: and the Priest J. N. maintaineth, that *Evil Spirits are Sinful and Reasonable;* which R. W. saith nothing unto, but telleth us of *Wolves and Foxes, though Unreasonable, yet not Sinful, that have been a Plague to Man since the Fall;* and falleth a Railing. And who knoweth not, that a *Man is a Reasonable Creature, and opposite to a Woolf and Fox?* and his *Actings Unreasonable, like a Woolf or Fox,* out of the *Faith of Christ,* as thou and the New-England-Priests and Professors have done to the People of God, and Herod, and the Chief-Priests against Christ and his Apostles.

R. W. Oh! Happy were it for G. F. that he had been a *Wild Fox in the Woods,* and had not been so *Sinful, by so horribly abusing so great*

great a Talent of Wit and Reason, which the Father of Lights hath given him! [and yet Knoweth no more, than a Parrot? p. 35.]

Answ. And why would R. W. have G. F. to have been a Wild Fox in the Woods? because he would not follow his Imaginations, and such like in others, but followeth Christ Jesus? and he is his Prophet, his Bishop and Shepherd, Counseller and High-Priest. But R. W. thou say'st; G. F. hath so great a Talent of Wit and Reason, which the Father of Lights hath given him: but it's thou, that so Sinfully and Horribly abusest it, not he. And then thou Contradictest thy self, and say'st (pag. 87.) They cry out Light, Light, and there is none (as Isaiah speaketh) not a Spark of Light within them: and here thou abusest Isaiah; for Isaiah doth not speak so (Isa. 8.) as let all read. And thou may'st see in the Margin, There is no Morning in them: and there are many Stars Outwardly, before people cometh to the Morning; and is it not so Inwardly, as it is Outwardly? But dost not thou deny the Prophecy of Isaiah of Christ, who saith, I give him for a Covenant of Light to enlighten the Gentiles? I must tell thee, we Gentiles have received this Light according to John's Witness, who Enlighteneth every man, that cometh into the World, Christ Jesus. And pag. 100. R. W. saith, These poor proud Bruits have not so much sight of, as the Devil, (to wit, of God): and pag. 108, So great a Talent of Wit and Reason, which the Father of Lights hath given him, &c. so here R. W. New-England's Mouth and Oratour may see, how he contradicteth himself.

R. W. saith, We know the Nature of the Devils, Admirable Wit and Reason, as well as the Power of those Unclean Spirits the Lord Jesus Christ cast out, they did believe and confess the Lord Jesus Christ &c. and, This their Knowledge and Ability is from God; though their Sinful Hardness by God's Just Sentence runneth upon such mad and desperate Courses: as it is with the Sons of Men, when the most holy Judge deliveres them up to the Counsels and Projects of their Proud and Deceitful hearts and Spirits.

Answ. R. W. thou hast spoken thy own Belief, and the Belief of New-England's priests and professors; and the Practice of your proud, deceitful hearts and Spirits hath manifested themselves. But R. W. is the Unclean Spirits, their Wit and Reason so Admirable with thee? and thou say'st, Their Knowledge and Ability is from God: but where did ever Christ and the Apostle say so? For Christ (wilt thou give him the Lye?) he saith, He was a Murderer from the beginning, and he abode not in the Truth, because

cause there is no Truth in him; and when he speaketh a Lye, he speaketh it of his own (mark, not from God) for he is a Liar, and the Father of it, (Joh. 8, 44.) Now, I query from R. W. and the New-England Priests, What Knowledge and Ability hath the Devil from God, and what Admirable Wit and Reason, seeing Christ saith, There is no Truth in him? and what Wit and Reason can a Murderer have, which Christ calleth a Murderer from the Beginning? And he that is called a Murderer from the Beginning, thou allowest Admirable Wit and Reason, and say'st, you know it: and say'st; that their Knowledge and Ability is from God: If from God, it must be Truth; and Christ calleth thee, There is no Truth in him. And it's like, R. W. and the New-England-priests have more Knowledge and Acquaintance with the Devil and Unclean Spirits, than with God and Christ Jesus, and your Belief and Confession is like theirs. And though the Devil did Confess the Son of God, yet this was not Truth in the Devil; but in the Son of God; for in the Devil is no Truth: & if there be no Truth, there can be no true Reason; and Reason doth not run into mad and desperate Courses, as thou say'st, the Evil Spirits run into. And have the Saints their Knowledge and Abilities from God; and the Devils their Knowledge and Abilities from God too? but is not the Devil's Knowledge and Ability, Wit and Reason, SIN and EVIL, seeing Christ saith, There is no Truth in him? then how is the Truth in his Knowledge and Abilities, Admirable Wit and Reason? seeing, when he speaketh a Lye, he speaketh of his own; for he is a Liar, and the Father of it: so his Abilities, nor Wit nor Reason is not from God. And he abode not in the Truth, because there is no Truth in him: then what can all his Abilities and Knowledge, Admirable Wit and Reason be? And Christ destroyeth the Devil and his Works: what! doth Christ destroy Admirable Wit and Reason, and the Knowledge and Ability, that is from God? no surely, that was out of the Truth, in whom there was no Truth, whom Christ the Truth destroyeth, the Liar, the Murderer, who abode not in the Truth.

R. W. Bringeth Henry Foreside, a Scotch Priest (G. F. Fol. 345.) saying, [ Concerning those Words of Ezek. 18, 28. If the Righteous Man turn away from his Righteousness, his } p. 109. Former Righteousness shall be no more remembred: and he said, The Meaning of that Scripture was, They thought, they had

Note: Is not  
this a Ran-  
ters Prin-  
ciple of  
R. W.s?

had been Righteous, and were not ; but supposed, they had been so.]  
 G. F. Answ. [ "Here-in thou art a Minister of Unrighteousness,  
 " and thou goest about to make God a Liar, and the Prophets,  
 " and pervertest the Scripture. For, if he forsake his Righteous-  
 " ness, and commit Sin and Iniquity, and trespass, he shall die,  
 " and not live in the Righteousness; but if he forsake his Sins,  
 " Trespasses and Transgressions, in the Righteousness, that he hath  
 " done and doth, he shall live : (and so God's Ways are Equal,  
 " Ezek. 18.) And thou say'st; They thought, they had been Righ-  
 " teous; but it was not so. And the Lord by his Prophets  
 " said, It was so, that he should live in the Righteousness; and  
 " die, if he departed from it, and transgressed : here thou art a  
 " Diminisher from the Prophets and Apostles Words, whose Name  
 " is to be diminished out of the Book of Life, Rev. 22, 19.] —  
 R. W. replyeth, and saith; The Question is about Falling away from  
 Saving Grace and Righteousnes : wherin it is notorious, that the  
 Quakers, &c. And then thou goest on, and tellest of a Story of  
 the Papists, Pope and Arminians, [ which thou hadst better kept  
 at home, or gone and told them to their Faces.] And further  
 thou say'st; That the Quakers maintain, that the least, that hearken  
 to the Light, are Born again : they that are Born again, cannot  
 sin ; and that they which cannot sin, are Pure, as God is Pure. And  
 therefore they Falling away from them, they must necessarily hold  
 that which is Blasphemous, and that God himself may fall from  
 Grace &c. being kept down, as a Cart laden with Sheaves (per-  
 verting Scriptures) by Wickedness and wicked Spirits, which are too  
 hard for God, and Christ and Spirit in all the Men and Women in the  
 World, that do not hearken to their Feigned Light. &c.

Answ. Here are a many Horrid Lies of R. W.'s that he hath in-  
 vented and forged : and let the Reader see, if there be any such  
 Words in G. F.'s Answer, or any of their Books ; and doth not  
 say, as thou say'st, God can fall from Grace (who is the GOD  
 OF ALL GRACE) : which is thy own Blasphemy, and Evil Con-  
 sequence, not ours : but as the Apostle saith, The Grace of God  
 hath appeared unto all Men. And they, that walk despitefully to the  
 Spirit of Grace, and turn it to Wantonness, do not they fall from  
 it ? (as in Jude:) and we charge thee, to make it good by Scrip-  
 ture, for there is no such thing in G. F.'s Answer. And we do  
 not pervert the Scriptures : and it is wickedness in thee to say,  
 The wicked Spirits are too hard for Christ, his Spirit and Light in  
 Men

*Men and Women; &c.* but, as the Scripture saith, such as thou do quench the Spirit, and vex and grieve it, and may imprison Christ in his members, who Crucify him a fresh to your selves. And as for thy Scoffing Words, *Hearkening to their feigned Light, and let loose the imprisoned God and Christ,* These are thy own Blasphemous words, not ours: for let the Reader see, is there any such Expression, as a *God in Prison*, in G. F.'s words, or the Scripture either? though the Lord by his Prophet speaketh, how he was laden, like a Cart with Sheaves. And dost not thou Scoff and Mock at such, as hearken to the Light of Christ, who is the Light of the World, and enlightneth every one, that cometh into the World? I tell thee, this Light will be thy Condemnation. And the Light, and the Spirit and Holy Ghost, which thou art erred from and resists, the Evil Spirits are not too hard for it; but it will be too hard for thee and them in the End, thou shalt know it, when thou and they are Judg'd and Condemn'd by the Spirit and Light.

And dost not thou give the Prophet Ezekiel the Lye? did not they fall from Righteousness (in Ezekiel) that forsook it, and committed Iniquity? did not they dye, and not live? and dost thou tell God and his Prophet, *It is notorious, that they fell from Righteousness?* and dost thou tell the Apostle, *It was notorious, they fell from Saving Grace, who turned it into wantonness, and walked despitefully against the Spirit of Grace?* And doth not Christ say, *He that believeth in the Light, becometh a Child of Light?* and John saith; *He that believeth, is born of God: and whosoever is born of God, doth not commit Sin; for his seed remaineth in him, and he cannot Sin, because he is born of God:* in this the Children of God are manifest, and the Children of the Devil: Is not this Scripture (i Joh. 3.)? And, *He that is born of God, overcometh the World:* so, doth not he overcome the Sin, (i Joh. 5.)? and he that doth Righteousness, is not he Righteous, as he is Righteous? and he that committeth Sin, is of the Devil: *let no man deceive you.* (i Joh. 3,7.) And doth not Christ say; *Be ye perfect, as your heavenly Father is perfect?* And what! must all these Scriptures be denied, and say, *They are not Attainable in this life?*

R. W. Thou tell'st of the Imputed Righteousness of God in Christ (Ezek. 18.), Of the Sanctifying Righteousness in Christ, and of an Indians Righteousness, and of Civil Righteousness, and of a Pharisaical Righteousness, &c.

*Answ.* What is all this to the purpose? for the Righteousness, that Ezekiel spoke of, was the Righteousness of the Law, which they were to do, and live in in their time: and where doth the New Testament speak of Two Righteousnesses; of Christ and the Foolish Virgins? make this good by Scripture R. W. And Christ's Righteousness doth exceed the Scribes and Pharisees Righteousness, or the Indians either, that may free them from Outward Crimes: and for the Foolish Virgins Righteousness, who make a fair Show of the Building upon the Rock without Light, thou mightst have kept at home.

R. W. And thou say'st, Adam shall live, if he keep his Bargain: so shall all his Posterity, if they keep the first Covenant.

*Answ.* Did not God give Adam Power and Dominion over all that he made? and when he had him to subdue the Earth, did not he give him power to subdue it? and charged him, that he should not Eat of the Tree of the Knowledge of Good and Evil? And did not God pour out his Spirit upon the House of Israel, to whom he gave his Statutes, and commandeth and bid them to live in them? and were not God's ways Equal? and when they Erred from the Spirit, and Rebelled against it, did not they cast the Law of God behind their backs, and forsook the Lord? And did not the Apostle say, I through the Law am dead to the Law? and the Righteousness of the Law was fulfilled in him; and he did not make the Law of none Effect? but where doth the Scripture call the Law of God or his Command a Bargain? Now, do not you Christians cast the Law of Life, which is in Christ Jesus, which maketh free from the Law of Sin, behind your backs, saying; None can be made free, while they live upon the Earth?

R. W. Thou fall'st a railing, and say'st Doth this Face of Brass, p. 111. } who hath so horribly slighted the Scriptures, now adore them? is he so zealous for them, and against the Violation of them? &c. Doth he not throughout all his Book, and all of them in Word and Writing deny the Scriptures to be the Word of God? and only that Frantick Light of Christ (imagin'd by them to be in all Mankind) to be the only Word of God? yea, is it of any use or more Value to them, that have the Scriptures in their hearts, as they say, then a Dead Letter, and an Old Almanack? &c. and thou say'st, They undermine the Scriptures.

*Answ.*

*Answ.* As for Face of Brass, R. W. might have kept for himself his Face of Brass and Frantick Spirit he speaketh of: we do not in no place in any of our Books or Writings (as the Reader may see) deny, undermine or slight the Scriptures; but do esteem them with the Spirit, that led the Holy Aten, that gave them forth, who learned them of God. And they are called the Words of God; and Christ is the Word of God, who lighteth every man, that cometh into the World, with the Light, which is the Life in the Word. And this we must own, if we own God, and Christ and the Scriptures; and are not ashamed of it afore men, to wit, of Christ the Light, which lighteth every man, that cometh into the World: which thou callest Blasphemously that Frantick Light or Christ; but Roger, it will be thy Condemnation.—And we never compared the Scriptures with an Old Almanack, or esteemed them so, in that thou belyest us; and we cannot give the Titles to Scriptures, which are belonging to God and Christ: for the Word became Flesh; and so, not the Scriptures. And Christ doth not say, that the Life is in the Letter; but in him: and they testify of him, who is the Life. But R. W. is the Life in the Letter, and is the Letter Living? seeing thou say'st, *The Scripture availeth nothing, except the Spirit of God set them home upon us* (pag. 94)? and dost thou not say then, *The Word is good for nothing* (as thou callest the Scripture) without Life? and what sense is this R. W.? And can any people know the Scriptures, except by the Spirit of God, which leadeth into all Truth of them? which we say in Truth and Sincerity (as Christ and his Prophets call them) to be the Words of God; and thou that say'st otherwise, dost not thou Add to the Scriptures? and read thy Portion, *Revelat.* the last. And when thou hast forged many Words of thy own, then thou makest a Reply to them, and fall'st a railing at them, and dost not reply, to G. F.'s Words: and the Reader may see, there is none of these bad Words in G. F.'s answer, as thou here falsely assertest.

R. W. quoteth a Book from Holland (G. F.'s fol. 356) {  
 saying, That [God hath put out the Remembrance of your } p. 112.  
 sins, and the Corruptions within you, wherein you must fight  
 all your life time.] "G. F. Answ. [Whilst the Sins you are fighting  
 withal, are not blotted out in your own Particulars, this  
 is not the Life of the Saints, that are not fighting all their Life-  
 time, but come to the Kingdom of God, witnessing Sin and In-  
 quity blotted out; and the Everlasting Covenant of Peace and Life  
 with God.] R. W. replyeth, and falleth a railing with many

*Unsavoury Words, and saith: He shews no Knowledge of the Hebrew and Greek, (whence our English Scriptures come from them, as a Daughter from the Mother). and falls short of many English Writers, who scorn to disgrace their Mother English (by so much Bastard and False English) &c.*

*Answ.* Here R.W. would seem to be some Body in his Hebrew, Greek and Latin; and let the Reader see, if he hath not condemn'd himself in Judging G.F? though some Words may have been *mist* in the Printing or in Paging, as many have in his; but he hath not shewn, which is the *False English* in this Place.

*R.W.* saith further; *If ever any poor empty Soul have talked of God without God, and the Holy Spirit within, without them, or any true Savour of them, and of the Holy Writings, &c. without them, or any true Reverence of them, and Love to them; of Light, without any Spark of true Illumination, &c.*

*Answ.* How angry and furious is R.W. here! this is thy own Talk, R.W. and not G.F's. And Poor Empty Soul thou mightst have kept at home: for can any Talk of the Holy Spirit within, and have not a Savour or Sense (if it be truly there) within, which we witness? and we do Reverence the Scriptures, and God and Christ with his Holy Ghost, by which the Holy Men of God did speak them forth. But how now R.W! do I Talk of the Light without any Spark of true Illumination? and yet so great a Talent of Wit and Reason, which the Father of Lights hath given me? what! hast thou forgotten this? (in thy App. p. 108.)

*R.W.* Thou say'st; *That no Sin is blotted out, until there be no more Root or Seed of it in the Soul to Fight against:* [and these are thy own Words (of which thou makest a large Reply) and not mine: for my Words are; *The Saints are not Fighting all their Life-time.*] And thou bringest Paul and the Galatians to Combate with Flesh and Spirit (Gal. 5.) and, Paul did not the things, that he would, &c. and Eph. 6, and Luk. 21, and 2 Cor. 7. &c. and Christ speaking to the Churches to Watch, to Overcome, to Repent, &c.

*Answ.* What is all this to the purpose, to prove, That the Saints were Fighting all their Life-time, and had a Combate all their Life-time? all these Scriptures do not prove it, nor Paul's Warfare. For Paul (as I said before to thee) said, *He had FOUGHT the good Fight, and he was made free by the Law of the Spirit of Life.*

*Life in Christ Jesus from the Law of Sin and Death:* though the Apostles and the Saints went through many Conditions, before they came to this. And the Prayer of Christ, to Pray against Temptations &c. so, it is not a Sin, to be tempted; but a Sin to Enter into Temptation, is owned. And Christ's Prayer, Forgive us, as we forgive others, &c. if New-England-Priests and Professors had minded the Practice of this Prayer, they had not CUT OFF THE EARS, nor WHIPT or BANISHT, SPOIL'D Goods and HANG'D God's People. And doth not the Lord say, I will blot out your Sins, and your Sins and Iniquities I will remember no more? and must not the Saints witness this upon the Earth in Growth in Grace, and in the Knowledge of our Lord Jesus Christ, and in the New-Covenant of Light?

R. W. saith; If all, that are in their Fancied Kingdom, are freed from Sin, and come to Peace and Joy, why then do they themselves still confess to be subject to Quaking and Trembling, as if they were at the Foot of Mount Sinai? which indeed they are —. And then thou tellst of a False Peace, Joy, False Repentance, Mortification, Sanctification and Salvation &c.

Ans. R. W. that is thy own, and Priests and Professors in New-England Condition, and not ours. And to Mount Sinai, the Receiving of the Law, you never came; though ye may boast of Mount Zion. And G. F.'s. Words, The Saints are come to the Kingdom of God, and witness Sin and Iniquity blotted out, and Everlasting Covenant and Peace and Life with the God of the Life; and thou Blasphemously callest it our Fancied Kingdom. But R. W. doth any Sin or unclean thing enter the Kingdom of God? and did not Christ and the Apostles Preach the Kingdom of God, and said, No Unrighteousness should inherit the Kingdom of God? Be not deceived, &c. and (1 Cor. 6, 9.) Envylings, Murders, Drunkenness, Revilings and such like, they which do such things, shall not inherit the Kingdom of God (Gal. 5): and doth not John say, He was in the Kingdom and Patience of Jesus? (Rev. 1, 9.) And was Paul come no further, then to Mount Sinai, when he Trembled among the Corinthians? and R. W. thou art as Ignorant of our Condition, as thou art of his. Is there no Fear and Trembling at the Word of God, but at the Foot of Mount Sinai? and was not this among the Jews, after they came into Canaan? and was Paul at Mount Sinai, when he Came to the Corinthians in much Fear and Trembling? Well! we do hear him,

him, whose Voice shaketh the Earth; and not the Earth only, but the Heavens also, that that, which can be Shaken, may be Removed; and that which cannot be Shaken, may Remain: and that is appeared, Glory to God for ever! which this Condition, I see, neither R. W. neither Priests in New-England have gone through.

R. W. Thou bringst Robert Tuchin (from G. F.'s Fol. 365.) his Saying, [The Most-Faithful Messengers of Christ p. 114. } have acknowledged, that they came short of their Duty.] G. F.'s Answ. [They that are Faithful Messengers of Christ, have their Answere; Well done, Good and Faithful Servant. Where did Paul, John and Peter acknowledge, they came Short of their Duty? hast not thou slandered the Servants of the Lord, thinking them to be like your selves? and falsely accused them, that ye may seem Justified; who are False Messengers, and come in his Name, when you have no Commission from him; and you come short of every good Work. But it is not so with Christ's true Messengers; for they Fulfil his Will, that sent them: it is the Lord, that worketh in them, whose they are, whose Duty they perform by his Spirit.] R. W. replyeth, and beginneth with Railing and faith; The Heavens were not Pure in his Sight (to wit, God) and he laid Folly to the Charge of his Angels, &c.

Answ. This Eliphaz, the Temanite speak against Job, as R. W. doth against us, (Job 4.) when he Contended against Job, and Reproved him; of whom God said, He was a Perfect Man: so this is thy Ignorance. As for my Endowments, and our Endowments, they are from the Lord: and I do grant, That Adam and Eve was Perfect, and yet they Fell; and (thou sayst R. W.) We all by them are Fall'n Short of the Glory and Love of God, into the Dung-hill of Hellish Darkness. THERE YOU ARE, this is true R. W. in that which cannot Comprehend the Light of Christ, which he Enlightneth every Man, that cometh into the World, withdrawal; but callest it an Idol: which Shineth in your Darkness, and your Darkness comprehendeth it not. And thou bringst David's

Sayings, (Psal. 143: and Psal. 19.) Enter not into p. 115. } Judgment, nor reckon with thy Servant, &c. Cleanse me } from my Secret Sins, &c. but what is David's Adultery and Murtherer, that the Most-Faithful Messengers of Christ come short of their Duty? for thou must bring a Text of Scripture, where they said, They acknowledged, they came short of their Duty?

Duty? let us have Chapter and Verse for this, then thou hast said something. And then thou speakest of Abraham and Isaac:— But where is the Charge of Abraham, that he said, he came short of his Duty? or Enoch? or Abel? but as it is said, *The Righteous may fall, but rise again; but the Wicked shall fall into Mischiefe.* And doth John cry out (1 Joh. 2.) that he acknowledgeth, that he came short of his Duty? there is no such saying there; and thou wrong'st John: but he writeth to the Young-men, because ye are strong, and the Word of God abideth in you; and ye have OVERCOME the Wicked One. And John saith, *If we confess our Sins, he is Faithful & Just to forgive us our Sins, & to CLEANSE US FROM ALL UNRIGHTEOUSNESS* (1 Joh. 1.); and further saith, *If we walk in the Light, as he is in the Light, we have fellowship one with another; and the Blood of Christ CLEANSETH US FROM ALL SIN.*

R. W. And thou say'st, Paul confess'd and bewailed his Coming short; *The Good, that he would do, he did not;* &c. With his Flesh he served the Law of Sin: and though it was not Paul, that sinned, but Sin, that dwelt in him; and thou more then fearest, this Mystery is hidden from the poor Quakers.

Answ. But R.W. thou saidst now, *It was not Paul, that sinned, but Sin, that dwelt in him:* and thou said'st (pag. 96.) of another Great Mystery, *How the Seeds of all Sin dwelt in the New-born:* and yet, *It was not Paul that sinned,* thou say'st, for Paul saith, *It is not I:* but he speaketh of the Two I's, and the Two ME's; which thou say'st, *the Seeds of all Sin is the [I], and in the ME, that serveth the Law of God.* But Paul, Peter, and John were not always in that Condition, Peter of denying his Master, and Paul crying out of Sin, and the Law of Sin, and coming short of their Duty, thou callest: for Peter Exhort'd to Perfection; and Paul said, he was made free, with the Law of the Spirit of Life in Christ Jesus (as I often said before): and he had fought a good Fight, and kept Faith; and there was a Crown laid up for him. And John said; *As he is, so are we in this present World:* and he was in the Kingdom: and Paul said, *The Life that I now live, is by the Faith of the Son of God:* and I live, yet not I, but Christ liveth in me, &c. Therefore, how did the Most-faithful Messengers of Christ acknowledge, they came short of their Duty, &c. in the New Covenant to the End? did they fall like Adam, and Eve? and we have had full Experience of the Saints Tryals, Sufferings and Temptations both within and without.

And

And G. F. doth not say, That the Servants of God never fail'd in Word or in Thought: there is no such thing in G. F.'s Answer; and therefore thou mightst have spared those Words: but there is no Comparison to be made with the Faithful Messengers of Christ (G. F. faith) and your Pretended Messengers, that never heard his Voice; and so have no Commission from him. And I must tell thee R. W. and you New-England-Priests, that deny Christ the Light, with which he Englishtneth every Man, that cometh into the World, which is the Life in the Word, and calleth it a Frantick Light and an Idol; thou and they deny Christ that bought you, Worse than Peter, that Deny the Light, which he Commandeth to believe in. And so you are Come Short of every Good Work, but not of the Evil, who would parallel your selves with the Faithful Messengers of Christ, and finding Fault with them, ye do not see your own selves: for the Faithful had Victory.

R. W. He bringeth Thomas Hodges (G.F. Fol. 372.) saying; [The Scripture speaketh of God after the Manner of Men.] G. F. p. 116. Ans. [“The Scripture speaketh of God after the Manner of the Spirit, and to the Spirit, whereby Men may receive him, and know him by the Spirit; which Natural Man cannot.”] R. W. replyeth, and beginneth with Railing Language (as he useth to do) and faith; Here he deniyeth the Heavenly Mystery of God revealing himself to us after the Manner of Men, having Head, Eyes and Mouth, &c.

Ans. His Heavenly Mysteries God Revealeth by his Spirit, doth he not? doth not the Apostle say, The Mysteries and Things of God are Revealed by the Spirit? and R. W. can the Things and Heavenly Mysteries of God be Revealed, but by his Spirit to Men? And if God be likened to a Husband-man, a Shield, a Rock; &c. he is not these Outwardly: for when God Revealed himself to Abraham, and them he spoke those things to, he Revealed them to them by his Spirit, by which they understood them; and by the same Spirit he Revealeth them now.

R. W. Thou tell'st us of a Late Speech of one of the best Philosophers, and of the best Christians, that Old or New-England ever had, (viz.) Then shall we know, (to wit, in the Next Life, in Heaven, in the Heavenly State to come) how to answer that Great Question, What is God? but this Poor Wild-Asses-Colt G. F. he can rejeice that Question &c. and so goest on Scolding.

Ans. The Apostle saith, He that cometh to God, must believe, that

that he is, and that he is a Rewarder of them that diligently seek him (Hebr. 11.): and did not the Saints know, what God is, while they were upon Earth? and must this be laugh'd at by you Philosophers? and is this the best Christian both of Old and New-England, that saith, *We must know, what God is, in the heavenly State to come?* and what, not in this Life? then how will they know him to be a Rewarder of them, that diligently seek him, if they do not know, what God is, in this Life? how can they know, how to Worship God in Spirit and in Truth, if they do not know him to be the Spirit, in this Life? and what must we Infer from R. W.'s. Words, his best Philosophers, and best Christians? That we must not know, what God is, in this Life? Then you may know, what the Devil is, and not, what God is, in this Life, and the Great Reason and Abilities he hath, as R. W. saith. And do not the Scriptures say, *God will dwell in the Saints, and walk in them?* (see Corinth.) and they were to glorify God in their Spirits and in their Bodies, which were God's? And is not he called a God of Abraham, Isaac and Jacob? and God said unto him, *Walk thou before me, and be thou perfect; for I am God Almighty, and All-sufficient:* and did not he know, what God is? and did not all the Saints know, what God is? that gave forth Scripture, while they were upon Earth? And did not John say, *We are of God,* (1 Joh. 4.) and did not he know him, what he is? and John said, *God dwelled in him, and he in God* (Joh. 4, 15, 16.) and whosoever confesseth the Son of God, hath God, and he that dwelleth in Love, dwelleth in God, and God in him, (1 Joh. 4.) And G. F. doth know, That God is, and is the Rewarder of them, that diligently seek him: blessed be his Name for ever! And did not the Apostles and Prophets know this, while they were upon the Earth, before the Next Life and Heavenly State to come? else how could they declare it, if they did not know it, That God is; and is the Rewarder of all, that diligently seek him, whil'st they were upon Earth? But R. W. thou art out of this Diligence, and in an Evil Work against God's People, that are diligently seeking him, that know, That God is, &c.

R. W. Thou speak'st of the Devil blowing out the Candle, and Torch and Sun of the holy Books and Records, &c. and then thou say'st; *Is it not the Devil's Trade, to play the futtle* {p. 117.} *Hunter (as do also his Journey-men, who ly in wait to Catch men) and to trim his Pits and Gins, and Snares with*

**Green Leaves, &c.** viz Fair Pretences of the Spirit, Immediate Spirit, Infallible Spirit, Teachings of the Spirit, the Manner of the Spirit, Speaking to the Spirit, and Christ within you, the Hope of Glory &c. and these are fair Leaves (thou say'st,) and sweet and heavenly green Boughs, on which the Old Serpent twineth, and from whence he uttereth even Scripture it self, and the names of God and Christ, and Spirit in a Frantick Purpose to Stab the holy Scriptures, and God and Christ and Spirit also.

*Answ. R. W.* Thou must apply this at home, and the New-England Priests and Professors. Can the Devil blow out the Torch and Sun of the holy Books and Records? what is this Sun, thou hast not manifest it; if he could, he would have blown it out afore now: but the Sun of Righteousness, or Substance of the Holy Records is too hot for him to blow out; for Christ will destroy and consume him with the breath of his Mouth, and the Brightness of his Coming. And the Devil and Antichrist may get the Form of Godliness, and the Sheeps-cloathing, and so from that to talk of Christ without; but neither the Devil, nor thou, nor Antichrist can endure to hear the Talk of the Spirit within, Christ within, and of his Infallible Spirit, and the Teaching of the Spirit, and the Manner of the Spirit's speaking to the Churches, and Christ in you, the Hope of Glory: was not this the Doctrine, the Apostles preached, He that hath an Ear, let him hear, what the Spirit saith to the Churches? and the Apostle was Minister of the Spirit. And what! dost thou Blasphemously call this Doctrine of the Apostles, a Trimming of the Devil and his Journey-men, its Gins and Snares? and the Serpent's Twining with these fair Leaves, green Boughs? And so, dost thou call the Apostle's Doctrine a Frentick purpose to stab the holy Scriptures, and God, and Christ and Spirit also? and is not this Blasphemy in thee? can the Devil catch God and Christ, and his Spirit, and stab them? what! is the Devil here greater, then God, Christ and his Spirit? O R. W. the Envy hath blinded thee! I must tell thee, Christ destroyeth the Devil and his Works: the Devil can not stab Christ, nor God, nor his Spirit; but he will cast him alive in the Lake of Fire: and the Lord will judge thee for thy Wicked Works here. And for all thy Wicked Words and Blasphemies we cannot deny, but must own the Apostle's Doctrine of the Spirit's Teaching (Really, without any pretence; and so G. F. meaneth, as he speaketh) and how the Ministers of the Spirit sow to the Spirit; and, Know ye not, that Christ is in you, Except ye be Reprobates: and Christ is in the Saints

Saints the *Hope of Glory*; whom the Apostle preached, that he might rule the peoples hearts by *Faith*: who doth rule now. And all thy *Railing Words* are little to us: We know, that the Devil doth rage against Christ dwelling in his Saints, and may persecute him in his Members; but he is risen far above the Devil at the Right Hand of God: and so, he is too high for the Devil and his Journey-men to stab him, as thou *Wickedly say'st*. And we charge R. W. and all his New-England Priests, to shew us, where it is written in Scriptures, that the living God and his Son can be stab'd? and to prove these *Horrid Blasphemies*, which we deny.

R. W. And thou say'st, *G. F.* knows that we do affirm, that no Reading or Hearing, no Meditation, no Afflictions, &c. can do a Soul any good, until God by the Power or Finger of his own self, or Spirit make the means Powerful and Effectual.

*Answ.* And R. W. dost not thou say (pag. 88.) that the Scripture was the Sword, and the Only Sword? and what R. W! Reading, Meditating, Hearing will do the soul No Good, until God by his Power and Finger, and Spirit make the means Powerful and Effectual? and what a Contradiction is this, R. W? for pag. 88. thou say'st, *The Scriptures are the Only Sword, by which Wicked men may kill and do hurt, withal*: and now here, *It is of no Value without the Spirit?* and yet, *The Scriptures are the Ground and Author of Christ's and the Saints Faith?* and now thou hast overthrown thy own Assertions in thy Book withal. Then R. W. thou grantest the Immediate Means of this Power and Spirit of God, which thou hast been Fighting and Opposing all this while against us.

R. W. And thou tellest us of a Story or Proverb of a { p. 118. Sow Teaching the Goddess of Wisdom.

*Answ.* And this thou applyest to us; but thou must apply it at home, with all thy *Mystical Filthiness*, thou speakest of: and we can declare the *Wisdom*, which we have received from Christ and God our Teacher, and tell thee, *The Fear of God is the Beginning of it.*

R. W. And thou runnest over and over about the *Immediate Teaching of the Spirit of God within*, and art quarreling with the *Immediate Spirit of God* to *G. F.*'s Answer to *T. H.* And thou say'st again R. W. *Their Spirit will tell us, That God and Christ &c. New Covenant, and Faith, and Holiness, &c. are all in Prison in every Man.*

*Answ.* How often hast thou spoken this over and over in thy Book! which are thy own *Forged Lies*, and not my Words: as the Reader may see in my Book, there is no such thing in my Book or Writings; for they are Words I never heard afore. For Christ is ascended far above all the Heavens, and sitteth at the Right Hand of God: you cannot Imprison him, or his Father; though his Light ye may hate, and his Spirit ye may grieve and quench: but as I said before, it will Judge and Condemn you. And we do confess, The Spirit of Truth will lead us into all Truth, and to God and Christ, from which it cometh: though thou Scoldingly say'st, Round, in a Conjuring Circle; That Christ brings to Christ, &c. which yet thou confessest To be True: What! hast thou brought thy self into the Conjuring Circle? howbeit the Light, that cometh from Christ, doth give us the Knowledge of the Glory of God in the Face of Christ Jesus: and this is Scripture, the Apostles Doctrine.

R. W. saith; The Lord boasts of his Servant Job to the Devil, to be a Perfect Man (as the Quakers urge, Job 1.) but God School'd him for his Pride and Impatience, &c. by Elihu and his own Voice: and Job Confessed his Pride and Ignorance, and abhorred himself, and professed, he would prate no more; and abhorred himself as in Dust and Ashes. And G. F. in his Book abhors the Term of Dust and Ashes, &c. with a many more Railing Words.

*Answ.* That is False; for G. F. no where in his Book abhorreth Dust and Ashes, as the Reader may see. And R. W. what an Ill Garb hast thou put God's Words in here? I charge thee and the New-England-Priests, That God and Elihu did School Job, or that God boasted: let us see Scripture for this. Doth Job mention the Word PRATING? thou canst not speak Scripture-Language, who art out of the Fear of God and Reverence of his Words: for if thou did'st, thou wouldest not Add so to them, and speak that, which they do not speak, to corrupt Peoples Minds. For the Lord saith, That there is none like Job in all the Earth; and Upright and a Perfect Man, one that feareth God, and escheweth Evil (Job. 2.): and it is said, In all this Job did not sin with his Lips; in all this Job did not charge God foolishly in his Sufferings, (Job 1, 22. 2, 10.) But thou say'st, God and Elihu School'd him for his Pride: but thou hast not shewed us Chapter and Verse for it; so they be thy own Words: Job saith no such thing of God,

God, That he School'd him for his Pride and Impatience; though Job did Humble himself: and what he said, we own; and God to him.

R. W. Thou say'st; If it please God to shew him (to wit, G. F.) and me truly, what Sin is, and what Justice is, and what an Infinite Price must pay for the least Evil Thought, &c. if it please God by any of these Means he useth, to imprint these and other such Heavenly Considerations upon our Souls! we shall then for all our Pretences cry out with Peter, Depart from me, for I am a Sinful Man — and with Job; — in Dust and Ashes. But I fear, G. F. is so taken up with his Sitting with Christ in Heavenly Places, with Immediate Dictates of his supposed Holy Spirit, that God's Speaking thus to Poor Worms after the way of Men, and by these Outward Means stinks in his Nostrils; which if so, and so Irrecoverably, I desire, and desire all that love God and their own Salvations, to flee from him, as from Korah's Pride and his Plagues: for his Vial is pouring on him in Spiritual Judgments, and shall be pouring out on him in Spiritual and Corporal Torments to all Eternity.

Answ. How now R. W! Is R. W. got up in the Seat of God, like Muggleton? turn'd a Reeve and Muggletonian? doth not Christ tell thee, Thou must not Judge, lest thou be Judged? and, Thou must Pluck the Beam out of thy Own Eye, before thou pluck'st it out of thy Brothers? And hast thou forgot thy self, that thou-werest Praying to God for G. F. thy self a few Lines afore, for To let thee and him see, what Sin is, and what Justice is, and what Infinite Price must pay for the least Evil Thought? and then presently after thou say'st, The Vial is pouring out on him in Spiritual Judgments, and shall be on him in Spiritual and Corporal Torments to all Eternity! How canst thou say, It shall be, and is; and yet art to be shewed to thee, What Sin is? and the Price to pay for the Evil Thought? what Confusion is this? And is not this thy Doting in Darkness with a Revengeful, Malicious Spirit, that can't pass Sentence upon another, who dost not yet truly know, what Sin is, nor the Price? how shouldst thou, when thou hatest the Light of Christ, who dyed for Sin, and hath bought us with a Price? I know the Price; and am to Glorify God with Soul, Body and Spirit, which are his. It seemeth, thou dost not truly know, what Sin is; nor God's Justice, nor Infinite Price paid for Evil Thoughts and Natural Disposition on the Old Score (to wit, of Sins); and

and those Gracious Means of Christ Jesus are not yet imprinted in thy Heart by the Light of Christ and his Spirit: and thou hast not cryed out with Peter, for thou hast not that Heavenly Consideration upon thy Soul, as he had, being out of his Light and Spirit. And how shouldst thou? since thou dost not truly see, what Sin is, nor the Price? thou hast not felt the Blood of Christ to Sprinkle the Conscience, as we and the Saints have done; nor the Light of Christ, to shew thee thy Sin, and Christ, from which it cometh, to save thee from thy Sin. Neither hast thou seen Job's Condition, Once have I spoken, yea Twice — and abhorred himself, &c. and if thou hadst, thou wouldest never have uttered so many Lies and Slanders, and False Judgments upon me and God's People; which toucheth us not. And as for thy Spiritual Judgments, Plagues and Vial, and Spiritual and Corporal Torments to all Eternity, it is Absolutely turned UPON THY OWN HEAD. This Sentence thou canst not Cast upon me, for it is from a Presumptuous, Envious and Malicious Spirit in thee: for, how shouldst thou pass such a Sentence, when thou dost not know truly, what Sin is, nor the Price, &c. on the Old Score, and hast No Voice nor Motion in thy Heart to listen to, of Heavenly Things? And therefore R.W. All will come upon thy self, and what Measure thou measurest to me, or another, it will come to thee again, and will press down and run over; thou wilt have it, Poor Man! and it toucheth not me. And as for Korah's Pride, thou mayst look at home: and if thou had'st minded Job's Words, Once I have spoken, and Speak no more, &c. thou had'st never given forth this Lying, Slanderous Book against me and God's People. And God speaking to Poor Worms after the Way of Men &c. by his Spirit, Men by his Spirit understand, hear and obey him: So, All the Means and Ways of God I do esteem, and they do not Stink in my Nostrils, as thou scornfully and scoffingly speakest; and against the Immediate Dictates of the Spirit, which thou callest, Supposed Holy Spirit, which Word SUPPOSED, we deny: for we own the Holy Ghost Really, and have the Comfort of the Holy Ghost, and Fellowship.

And thou Scoffingly say'st; I fear, G. F. is so taken up with his Sitting with Christ in Heavenly Places, with Immediate Dictates of his Supposed Holy Spirit, I fear his Case —. And thou, that Sittest not in the Heavenly Places in Christ Jesus, where dost thou sit R.W. and ye New-England-Priests and Professors? where do

ye bring People to Sit ? in Sin and Death, and Old Adam ?  
The Apostle saith ; Even We, when we were Dead in Sins, hath  
He quickned us together with Christ, (by Grace ye are saved) and  
hath Raised us up together, and made us Sit together in the Heavenly  
Places in Christ Jesus : that in the Ages to Come he might shew  
the Exceeding Riches of his Grace in his Kindness towards us  
through Jesus Christ (Ephes. 2.) — And now R. W. THESE AGES ARE COME ; and God hath quickned his People, which  
was Dead in Sins and Trespasses : and hath Raised us up together,  
and made us Sit together in Heavenly Places in Christ Jesus. So  
these Exceeding Riches and Kindness is manifest to us in these Ages  
through Jesus Christ, that was Manifest to the Apostles, GLORY TO GOD FOR EVER ! And thou, that Sittest not here in  
this Heavenly Place in Christ Jesus, art yet Dead in thy Sins,  
Un-quickeed : and read thy Sitting, thy Life and Conversation,  
Ephes. 2, 2, 3. And neither R. W. nor ye New-England-Priests  
can Pluck us out of the Heavenly Places in Christ Jesus, where  
God, hath Raised us up, by his Spirit above your Sin and Death ;  
where thou and the New-England-Priests Sit, and Rail, and  
Scoff and Persecute them, that Sit in the Heavenly Places in Christ  
Jesus, the AMEN, who is the First and the Last, GLORY TO GOD FOR EVER MORE through Jesus Christ !

The 5th. Month,  
1677.

G. F.

J. B.

Post-

## POST-SCRIPT.

**A**ND R.W. thou and the People know'st, that thou brought'st G.F.'s Fol. 56. at the *Dispute at Newport*, to prove, That G.F. said, [“The Blood of Christ was Corruptible, and that it was, like the Blood of another Man:】 and from thence thou didst endeavour to prove, That our Christ was not the True Christ, and G.F. a Blasphemer. But when the Place was read in G.F.'s Book, it was found to be the Priest's Sayings, and not G.F.'s, to wit, That the Blood of Christ was Corruptible, and so, like the Blood of another Man: (for G.F.'s Answer to the Priest is; That the Blood of Christ, which cleanseth from all Sin, is Incorrputible; as the Reader may read Fol. 56.) And so R.W. seeing, it were the Priest's Words, and not G.F.'s, which he brought to Condemn G.F. and us with-al in the Face of the Country, and to prove, That our Christ was not the True Christ; he seeing, that it was prov'd to be the Priest's Words, out of G.F.'s Book, and not G.F.'s, he turn'd about to maintain the Priest's Words, to wit, That Christ's Blood was Corruptible, and asserted, as followeth. (Which was taken then in Characters; and we do not question, but that the Sober minded, Unprejudiced People then there, may remember the Words) *viz.*

1. R.W. said; I affirm, That the Blood of Christ, that he Shed, was Material, as another Man's, and was Corruptible.

2. R.W. said; I say, That the Blood\* of Christ was Corruptible and Corrupted, (with many other Unfavoury Words.)

\* From hence he might as well Argue, That the Flesh of Christ being Material, was therfore Corruptible; which is contrary to the Apostle's Doctrine, (Act. 2, 31.) Neither did his Flesh see Corruption.

John Stubs answered: [“Take heed Roger, what thou say'st. We do not deny, but Blood came out of his Side; but yet we say, That the Blood of Christ is Incorrputible: and we say, That we were never Able to pay or satisfy God; yet Christ leadeth his People by his Spirit, and reconcileth them to his Father, &c.] — And we dare not for all the World to Assert that, which R.W. hath Affirmed here; to wit, That the Blood of Christ is Corruptible, and did Corrupt: for we know, that we are Redeemed not with Corruptible Things, &c. but with the Precious Blood

\* Blood of Christ, as of a Lamb without Blemish and Spot  
(1 Pet. 1, 18, 19.)

3. R. W. affirmed, That Salvation was by a Man, that was Corruptible; I do not say, Corrupted. So far R. W.

J. B. Answered and said to this purpose: "I desire not to grate upon the Antient Man; but am sorry, that he shoulde so over shoot himself, as he hath done, so far to deny Christ, and undervalue his Appearance both Inward and Outward, as to say, That Christ within was but a Fancy, and a false Christ (as he then affirmed) and, That Christ without was Corruptible, (contrary to the Apostle, who said; His Flesh saw no Corruption.) And also of his Appearance without: Who then also said, That his Blood was Corruptible and Corrupted: as I believe, many of the people, that was there, may yet remember. I shewed then, how that he had brought upon himself that Charge, and proved himself Guilty of that, for which he endeavoured to Condemn us. And I spoke at that time of our Owning of the true Lord Jesus Christ in his Appearing in that Body, and of his Suffering and Resurrection, according to the Scriptures: And also of his Spiritual Appearing in his Saints after his Ascension, according to the Promise of Christ and the Testimony of his Apostles: as I then brought many Testimonies out of Scriptures, to maintain and prove the same. And so signified fully to the people of our true Owning of Christ; and there bore Testimony against his dangerous Words, that he had then uttered before them in speaking (contrary to what is written) of Christ's being Corruptible, and his Blood: and was (as I then signified) truly sorry, that he shoulde so sin against God and Christ, and wrong his own Soul.

(1.) And now, how could W. E. do any otherwise, but Charge R. W. with Blasphemy against Christ, his Body and Blood? For he affirmes, that the Light of Christ is an Idol, a Fancy, a Frantick Light; and Christ within, an Imaginary Christ: as ye may see in many places of his Book.

(2.) He affirmes, That Salvation was by a Man, that was Corruptible, and that his Blood was Corruptible and Corrupted.

Now we do Charge R. W. and all the New-England Priests,  
D d d (together

\* Yet in another place in his Book R. W. doth affirm, That he is Redeemed by the Blood of God (which Blood he saith, is Corruptible.)

(together with those Baptists, that took his part against us at Rode-Island and Providence at the Dispute) to make those his *Assertions* good by *Scripture*, if they can (which we do affirm, are *Blasphemies*) and show us *Chapter* and *Verse*, which he saith, is the *Rule* and *Touchstone*; and so, let his *Horrible Blasphemies* be *Touched* and *Tried* with *Scripture*. For David saith, (*Psal. 16.*) *My Heart is glad, and my Glory rejoiceth; my Flesh also rests in Hope: for thou wilt not leave my Soul in Hell; neither wilt thou suffer thy HOLY ONE to see Corruption.* And again the Apostle saith (who spoke of the *Resurrection* of Christ) *That his Soul was not left in Hell; neither [Mark] his FLESH did see Corruption,* (*Act. 2, 27, 31.*) And (*Act. 13, 34.*) *Thou shalt not suffer thy Holy One to see Corruption.* David saw *Corruption*; but he, whom God raised again (to wit, Christ) saw [*Mark*] *NO CORRUPTION.* Now, if *R. W.* and the New-England-Priests be *Redeemed* by a *Corruptible Man*, and a *Corruptible Blood*, that did *Corrupt*, this is contrary to what the Apostle saith, *His Flesh saw no Corruption: and, They were not Redeemed with Corruptible things, but with the Precious Blood of Christ.* So, it is clearly proved, that Christ his *Flesh* and *Blood* is not *Corruptible*, but *Incorruptible*: And therefore *R. W.*'s *Corruptible Man* (and *Corruptible Blood*, that did *Corrupt* (by which he pretends, he is *Saved*)) is a *false Christ*; and not the Christ the Apostles preached, the true *Lord Jesus*; whose *Flesh* and *Blood* did not *Corrupt*. And if the *Flesh* and *Blood* of *Christ* as (*R. W.* affirms) be *Corruptible*; then how is he in *Heaven* with *Corruptible Flesh* and *Blood*, when the Apostle saith, *Corruption doth not inherit In-corruption?* (*1 Cor. 15, 50.*)

*Christ sanctifieth the people with his own Blood,* (*Heb. 12:*) and (*1 Pet. 1, 2.*) the *Saints* were *sprinkled with the Blood of Jesus*: and (*1 Joh. 1.*) that *Blood of Jesus Christ cleanseth from all Sins*: and (*Revel. 1.*) *He hath wash'd us from our Sins*: and, *Christ hath Redeemed us to God by his Blood* (*Rev. 5, 9:*) and the *Saints Garments* were made white in the *Blood of the Lamb* (*Rev. 7:*) and the *Saints Overcame by the Blood of the Lamb*, (*Rev. 12, 11:*) and *Christ saith, Who eateth my Flesh, and drinketh my Blood,* &c. and, *My Blood is Drink indeed.* Now, was it *Corruptible Blood*, or *Corruptible Flesh*, that the *Saints* did *Eat*? and *Corruptible blood*, which *cleanseth from all Sins*, and made the *Saints Garments White*, by which they *Overcame*? O Horrid Darkness! For

For will not corruptible stain, and not fetch out the Stain? And the Saints were to have Faith in Christ's Blood (Rom. 25:) The Saints are made Nigh to God by the Blood of Christ: the Flock of God, which Christ hath purchased with his own Blood (Act. 20,28.)

NOW, if this be the New-England-Priests Principle, Profession and Judgment, that they be Redeemed by a corruptible Man, and the Blood of Christ Jesus was Corruptible and Corrupted; then they, that have tolerated R. W.'s his Blasphemous book to be printed (that held forth those Abominable things in his Dispute before a great Assembly of people at Newport in Rhode-Island) how can we say otherwise, but they are ~~blasphemers~~, and own not the true Lord Christ Jesus, whose Flesh saw no corruption; neither was his Blood corruptible. And therefore we do Conclude with the Apostle, that R. W. and they that held forth this Doctrine with him, are such, as have Trodden under Foot the Son of God, and counted the Blood of the New Covenant, <sup>which</sup> wherewith they were sanctified, an Unholy Thing: and have done Despite unto the Spirit of Grace; and have Crucified to themselves the Son of God a-fresh, and put him to open Shame.

Now see, if this Man R. W. that hath spoken those Blasphemous Words against Christ Jesus, his body, and Blood, and Spirit and Light, is fit to take the Name of Christ in his Mouth? And yet this Man, he brought this Saying of the Priest to be G. F.'s to prove, That our Christ was not the true Christ: Which words proving to be the Priest's, and not G. F.'s, he (R. W.) stood by them, and maintained them against us. And so by his own Argument and Judgement by the same Rule and Words, that he would have disproved ours, he bath prov'd His own Christ not to be the True Christ. But shoule we (the People of God in Scorn called Quakers) have come, and preach'd in New-England and told you, that you were Saved by a Man, that was Corruptible, and that Christ's Blood was Corruptible and Corrupted, and that you were Washed and Cleansed by such a Blood; then ye might have said, What a Hellish Doctrine is this indeed! Which we abhor, and such Doctrines, as R. W. hath preached to us in the Dispute. And our Desires are, that the Lord God of Heaven may deliver all people from such Doctrines! Of all the Doctrines, that ever we read, we never heard the like.

And this is New-England's Orator, that so doth Flatter the King: But let the King but read his former Books; and his

Book of the *Bloody Tenant* (in 1652.) and there he may see, R. W. was in another Mind, when he flattered the Parliament, and justified their *High Court of Justice* against the Opposers. And yet he pleadeth for *Liberty of Conscience*, and against *Persecution*: But R. W. is fallen from that *Plea*, who now desireth the *Magistrates* to persecute us, and punish us, &c. and it must not be called *Persecution* neither (as in his pag. 200.) And many things we could bring out of his former Books, which would render him very *Uncertain*; but we shall forbear at present, and leave him to the Lord: for his Books declare themselves, what he said then, and what he saith now.

But the Reader may see, how R. W. hath invented and Forged many Words against us, the People of God in Scorn called *Quakers*, which we never spake nor wrote; so that they are none of ours, but his own. And of those his own invented, blasphemous Words he hath made an *Image*, and set it up; and hath proclaimed an *Herault* against it and us: but is fallen upon him self. And so the *Light of Christ* he calleth *Fancy* and a *Dunghil*, a Feigned, Whimsical Light, a Frantick Light and an Idol: and he hath affirmed, that the *Man Christ* is Corruptible, and his *Blood* is Corruptible and Corrupted. And this is like the Priest's Saying, (which R. W. hath printed in his Book p. 57.) because we say, *Christ is in his People*) viz. *Can any Man Contain Christ a Man of four Foot long?* Might not the Bad and Ignorant people (like him) have said so to *Paul*, when he told them, *Know ye not, that Christ is in you, except ye be Reprobates?* So thou art *Ignorant of Christ and his Spirit*, how he dwelleth in his people; and art far degenerated from the Apostle's Doctrine, else R. W. would never have brought this against us, as to say; *We did not own the true Lord Jesus, because that a Man cannot contain a Man of four Foot long in him, therefore Christ doth not dwell in the Hearts of his Saints by Faith.* But this is a gross Ignorance and Error from the Apostle's Doctrine: For we never asserted, *That a Man should contain a Man of four Foot long;* this is the Priest's Doctrine, and not ours, who are the People of God.

And have not the *New-England*-Men, Priests and Professors Burn'd *Scriptures* (yea, many very good *Scriptures*) when they Burn'd our Books, which were full of *Scriptures*? and how could they

they Burn them without Burning *Scriptures*? Yet we cannot but believe, (we have so much Charity) that all the people, nay, all the Professors in New-England, are not of the same wicked Judgment with R. W. and the rest of the New-England priests and professors, whose Hands have been deep in the BLOOD of our Brethren. So our Design is, all that are Simple and Tender-Hearted, and have a Love to the true Lord Jesus Christ, (whose Flesh saw no Corruption, and doth Redeem with his Precious Blood, and not with Corruptible things) that they may Repent, and turn to the Lord Jesus Christ, who saith; Learn of me: who is the Way, the Truth and the Life; and No Man cometh to the Father, but by him. And God saith, This is my Well-Beloved Son, Hear ye him: And so we say; Hear him by his Light, Grace and Truth, and do not hate his Light, nor turn his Grace into Wantonness, nor quench his Spirit; least the Light be your Condemnation. For we declare unto you; God will pour out his Fury upon all the Families upon Earth, that call not upon his Name. And God saith; In the last Days, (which are the Days of his New Covenant) he will pour out of his Spirit upon all Flesh: That so with his Spirit they may call upon his Name, from whom they have both Help and Strength through Jesus Christ; who is the Beginning and Ending, the First and the Last, who is manifest in his People by his Light, Grace, Power and Spirit, through whom they can Sing HALLELUJAH, and PRAISE THE LORD!

And —

R. W. faith (Append. p. 76.) I observe, the Instrumental and Purchasing Cause or Price is said to be his Blood, which argues the Infinite Value of his Sufferings; in which Respect only it is called the Blood of God. I know the Light Esteem, that some of these Foxians have of the Blood of the Lord Jesus, saying, That wicked Men, the Soldiers shed it; that it was spilt upon the Ground: and there was no difference between that Blood, and the Blood of another Saint.

Answ. R. W. We desire thee to observe (if it be us, whom thou meanest in thy scornful Word Foxians) how thou chargest upon us a Light Esteem of the Blood of the Lord Jesus, insaying, That wicked Men shed it; and that it was spilt upon the Ground:

and

and that there was no difference between that Blood, and the Blood of another Saint. Which Charge we do believe is false, like the rest of thy Charges; and the Matter we do disown from ever entering into our Thoughts to think, much less to speak of his Precious Blood (by which we have been Redeemed) That there was no difference between that Blood, and the Blood of another Saint: For none are Saints, but such as are Redeemed by it, and have Faith in it, and therefore is above the Blood of all Saints.

But Roger, recollect thy Thoughts, and call to mind thy own Sayings at Newport (if thy Memory be so good, as thou in thy Book seemest to hold forth, in writing things from thy Memory; for thou say'st, *None writ for thee.*) And when thou hast reviewed thy lines (in page 76. of the Append.) and called thy Words at Newport into Remembrance; and then see, if this saying be not fulfilled upon thee, *The Wise are taken in their own Craft.* In thy Book thou say'st, It is called the Blood of God; though at Newport thou said'st, It was Material Blood, as another Man's, and was Corruptible and Corrupted: and further said'st, *Thou did'st not know, but that the Fowls, or some other Creatures might eat it up.*

How now, Roger! Art not thou now fallen into the Pit, thou digged'st for others? As thou did'st at Newport, when thou charged'st the like thing upon G. F. and thought'st thereby to prove our Christ not to be the true Christ; which upon Trial did prove to be the Sayings of the Priest: And when thou found'st it to be his Sayings, and G. F.'s to the Contrary; than that which thou had'st Condemned in G. F. (and for which thou did'st condemn us, and the true Lord Jesus Christ, in whom we believe) thou Justified'st in him, and then asserted'st further, as is before signified.

What Credit is to be given to such an one, that will Condemn a thing, because such a Man or people holds it; and again will Justify the very same thing, because an other in Opposition holds it? Is not this the Case in this very Point, as it is in very many things in thy Book? As may be seen by all that read it, how thou Judgeſt, Condemnest and Opposeſt the very Doctrine of Christ and his Apostles, because held forth by us; wherein thou shewest rather Malice; than so good as a blind Zeal.

And

And further we may tell thee, That thy *Memory* hath either greatly failed thee, or thy *Malice* hath transported thee far beyond the Government of it in thy *Narratives*, in not Dealing faithfully in thy *Relation*: For which (with many others of thy false Charges) the Lord will *Judge* thee! For in this one particular thou may'st see, how thou hast condemned thy self in the thing thou hast allowed: And so in *Judging* another *Condemnest* thy self, being guilty of the same, for which thou hast condemned others, which were Clear Men.

*G. F.**J. B.*

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# A CATALOGUE OF

*R. W.'s Envious, Malitious, Scornful  
RAILING STUFF, false Accusations  
and BLASPHEMIES, which he Foully and Un-  
Christian-like hath scattered and dispersed throughout his Book,  
and calls it Scripture-Language, as followeth.*

**A** Lantskip of a Battle, Popish and Arminian Opposites (*the Quakers*) their Smoke out of the deep Pit. Pope and Quakers, their Enthusiasms and Impostures, and their Cheatings, the Oracles of Hell in their Mouths. If the Most-High please, Old and New-England may flourish, when the Pope and Mahomet, Rome and Constantinople are in their Ashes. [Epistle to the King.]

Peter telleth us, Satan's End is to fill his Hellish Paunch with Souls. [“Is this thy Scripture-Language thou pretendest to “use? and art thou an Orator at the Throne of Grace with this “Language?】 W. E. a bundle of Ignorance and Boisterousness, Samuel's Mantle, Insolent, bewitched, filthy Dreamers, the Whore. The Holy Spirit of God, that speaks and acts in you, is Samuel's Mantle: Spiritual Pride is the Root and Branch of your whole Religion: The King Eternal, who did cast out proud Angels out of his Palace, will hardly open his Gates to proud and scornful Dust and Ashes. [Epistle to the Quakers.]

The Devil by the Claws of this Wily Fox hath tore at the Heart of the Son of God. Foxians Fancy is but a Feather to Pope and Mahomet, whom some of you may live to see flung into the Lake, that burns with Fire and Brimstone. [Epistle to Baxter.]

Cheated Souls, Anti-Christian, blasphemous, scornful, p. 1. A new-Upstart Image: the Spirit of God so horribly torn in pieces by this foul Spirit of the Quakers, bewitching many with Sorcery, p. 2. Their Deceitfulness, Foxians Junto, His Holiness, p. 4. A Leger

Leger de-main-Trick: proud and Insolent, poor, bald and biting with infectious Teeth. A subtle Trick of the subtle Fox. J. T. first gave Fire, [Which seemeth, fired R. W.'s Combustions, that maketh him to rage so in his bitter Language.] p. 5. My Ancient, Loving Friend J. T. [and p. 15. he calleth J. T. a White Devil.] Quakers Spirit a Ditch or Gulf of proud and self-conceited Children of pride; loose, fading, profane Atheists, (the wild and foolish Notions of the Devil's Whisperings under a Cloak.) the Fuel for the Quakers Fire of Hell, p. 6. Brutish Simplicity, p. 7. That Whorish and Monstrous, unnatural and brutish Impudence of yours, p. 9.

Their Dogged Barkings. A Black Familiar that haunts the Quakers, may by some Immediate Revelation employ some Malitious Soul to Murder me: that foul and slanderous Spirit (J. T.) blasphemous, p. 22. A dumb Spirit, p. 23. Their grievous Insulting, p. 24. A Braggadocio, their vapor and gusts grievous: Satan cheats them. His { Most Holy Name \*trodden in the Dirt by Satan clothed { \* Blasphemy with Samuel's Mantle: pride deceives them, p. 25. Baalites, p. 26. That strange and uncouth possessing of them of quaking and shaking comes upon them from the Spirit and Power of Satan. They are but a New-Upstart Faction, the Off-spring of the Grindletonians and the Nicolaitans Poison, of those Libertines raised up by Satan from the Ruins and Rubbish of the Old Manicheans and Gnosticks, and other Swarming Blind Guides, p. 27. It is the Old proud Spirit in so many foul Lies, a deceived and deceiving foul Spirit; lying, their lying Quakings, lying preaching, lying and abominable. Their ugly Child Rantism rose from their Bowels: the Ranters are the Quakers Daughter: Adamites, Their Quakings and Shakings: the quaking and shaking Motions of the Quakers, p. 28. The Horrid Shaking of the Quakers, their horrid and monstrous Motions; their notorious, strange, horrid Motions proceed from Satan to delude and cheat. The Quakers affrighting, shaking Chairs and Stools, and strange, Counterfeit Motions of Satan his Servants: the furious Motions of the Baals-priests and of the Possessed. Their Angry Gusts, p. 29. The Devil an Ape of Counterfeit Quaking, a Bastard Quaking, p. 30.

Ridiculous, palpable and gross, prodigious and monstrous, evil Spirit of the Quakers, p. 13. Pope and Quakers one, Pope and Quakers, the Pope and Quakers, Pope and Quakers. Quakers

Monstrous Ruffians God, p. 32. The most fierce Rage of the Devil; a profane, bloody Wretch in Ireland, who found a Bible, and with Indignation, the same, which I believe, is in most Papists and Quakers, &c. p. 33. Who so Notoriously conspire against Christ in their dark and subtle Hellish Contrivings and Imaginations, so upbraiding, craftiest Foxes in their proud Surmises, p. 34. G. F's. prodigious Folly and Impiety [in asserting, The Light lets them see the Scriptures, &c.] so Cunning and Cheating, Den's of Thieves, painted Tombs full of Dead men's Bones and Rotteness, p. 35 This subtle Fox, their horrible and Simple profaning and wresting — that willingly blind, profane, tumultuous Spirit, subtle and impudent Foxes and Jesuits, like dying, drowning men ridiculous and uncivil, p. 36. The Debate, &c. I knew, they had as much mind to this work (no not any guilty Soul) as Bears to be tied to a Stake to be baited [And yet they came to look after him, as he saith p. 23. viz: They (J. S. J. B. &c.) came to my house 6 or 7 together, to tell me, that they accepted of my Offer, and had appointed a Day for it, &c. But of the 2d. Day's Dispute R. W. saith of himself (p. 42.) viz: I heartily wished, that I might rather have kept my Bed, then have gone forth to a whole Day's fresh Dispute with such (reputed) Able and Noted Champions — And where was the Bear then to be Tied to the Stake to be baited?] Foolish, clamorous, W. E but a Flash of Wit, a Face of Brass and a Tongue set on Fire from Hell of lies and Fury, p. 37. The Popish and Arminian, and Qs. cursed Nature: I told them, they were a Sect to be exploded and abhorred of all Mankind; beneath the Savage and Barbarous Men in the World, so notorious of Impudence, so foul, p. 38. Brutish, savage Bruits and Unnatural: the Voice of Satan, p. 40.

Their Satan's Immediate Inspirations, false Christs and false Prophets, and Herod and Pontius Pilate, and Christ's Enemies of all sorts, Jews and Gentiles do cloud his Face and Glory; yet will, break forth against the Hellish Principles of both Papists and Quakers, p. 41. My Resolution was to march on against Men and Devils, that bent their Tongues as Bows for Lies, p. 42. All the Revilings, Vaporings and Insultings of the Confused Quakers fighting for their Idols and Images against me, bruitishly, p. 43. Qs. Jews, Turks and Papists one: the Qs. false Christs and false Prophets, like Mountebanks false and Counterfeit, Traitors and Rebels against the King Eternal and Murthurers of him; with Satan's Power

Power and Policy passing up and down to deceive, having set up a false Christ, a false King and Usurper, a Wooden Image, the Image, blasphemously, Barks all night long, p. 44. The Qs. Christ but half a Christ, an Image, Picture or Fancy of a Christ, an Imagination, an Image, a Notion and meer Fancy: they are as the Papists, Pope and Jesuits, Anti-Christians. The Oracles of Apollo and Echoes of the Jesuits, the Quakers, miserably bewildred Souls, and most fairly equivocate, fairly up to the ears in Bog's and Swamps, p. 45. Qs. pretences as the Papists. The Qs. painted Christ, painted and imaginary, they are but painted and imaginary, subtle Foxians, you will see the Cheat, Equivocation and the Mystery of Iniquity in it, p. 46. The Qs. and Papists one, Papists and Qs. destroy Christ, are up ridiculously and odiously with the Papists, p. 47. Their Christ within Irrational Non-sense and Jesuitical Equivocation, willingly ignorant and meer simple barkings of Dogs and Foxes, like a Gall'd Horsle's Winching, obstinate, heretical, willing Ignorance, a Non-sensical Spirit, p. 48. Unsavory and rotten, impertinent and silly, G.F. fallaciously, most un-Christianly and impiously, &c. The Quakers Conjuring with Christ's Body, Hocas Pocas Conjurers, Christ's Enemies with the Manicheans, Qs. and Papists, a Fire from Hell: what froward brutish spirits, p. 49. These Jugglers, horrible Hypocrites, with notorious Juggling and Jesuitical Impudence, like the Cuckooe in one silly Note, froud Simpletons and bold Bayards, fancie, p. 50.

The filthy Ranters the Daughter of these: their New, Whimsical Christ, their Dagon, an horrible, Monstrous Idol, p. 51. These Protestant-Jesuits and Judasites (the Qs.) Betrayers of the Son of God, Anti Christian Wolves and Foxes, who quake: And these deluded and deluding Souls in their dark Prisons of willing blindness, and Hellish Chains of Pride and Hardness of Heart, dream of Robes. This Suttle Traitor stabs at the Heart of Jesus with his virulent and Venemous Mind and Pen, stabbing, damning all. The Papists and Qs. p. 52. He vapours, and in Pride and Madnes's rageeth, this Audacious Quack-salver, p. 53. In his holes and burrows, a most-greedy, addacious Fox and Wolf: the Quakers Christ but a Whimsical Christ, a most-Frantick and Whimsical, gross and blockish Fancy, a Whimsical Christ, a Babilonian Fancy. This Viperous Tongue, what a Height of Devilish Pride going before Destruction and Condemnation! This proud, swelling Bladder pufft up with a Tympany of Wind and Vanity, What a huge, swelling Shew, What a breadth of Confident Boldness and brutish Impudence,

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dency! a gress, Franck Papist. The Papists and the Quakers One, proud and self-conceited, cast down into the Dungeon of black and Hellish Ignorance, [“ Are these Gracious or Savory Words? Do these or can these Minister Grace to the Hearers? Will the New-England Preists own him as an Orator for them? Though their Deeds have exceed his in Cruelty, it's evident, they cannot exceed in Unsavory and Unwholesom Words.] p. 54. This foolish, —— notoriously dissimble, Hole, and burrow, they scorn, hate and fly from [Christ] as the Devils did. This Bruit through Satan's Policy and the proud simplicity of these simple Foxes, Holes and Burrows, just like the Jesuits, whose Cosens (if not Brethren of one Belly of Hell they are) p. 55. Mystical Illusions, the Temper of a false and thievish Spirit. The Quakers and Apollo's Oracles, their most-subtile and Jesuitical Equivocation, Equivocating Jesuits, p. 56. Wonderful Jugglers, notoriously Juggle and Equivocate, setting up an Image, Picture and Imaginary Christ, p. 57. Traitors and Rebels against the true Christ. A filthy, Dunhil-Righteousness. These subtle Foxes, as ever Absalom, Achitophel, Shimei and Sheba rose up in Conspiracy and Rebellion; as Judas, Alexander the Copper-smith, Hymeneus and Julian the Apostate, so under the Cloak and Colour —— these Rebellious Traitors bear Arms against the Mediator —— and all are Reprobates and Devils, that bow not down to this painted, devouring Monster. Poor Lobsters catch Foxes —— in their own Craftiness, p. 58. The Wonderful Blindness and Hardness, Thunder, Fire and stinking Brimstone from the Fox. A carved Image. So blinded and hardened, Ignorant and simple, in an Horrible Equivocation, these Traiterous Jesuits or Judasites, p. 59. A Chymical and Diabolical Christ & Fancy within begot by the Devil on a proud and Lazie Ignorance. Proud Despisers. —— Hypocrisy, and Deceit, cheating, Gross and Abominable, Brutishly cry out, p. 60.

Dissimulation, Papists and Quakers one, p. 61. A sudden, violent, tumultuous, disorderly Spirit, Papists and Quakers must fall for ever, p. 62. Vainly extolling their Idol Light, that Pragmatical, Insulting Soul W. E. p. 63. Papists and Quakers Anti-Christians, Blasphemers, Notoriously guilty of High Treason against the King of Kings, the Lord Jesus; yea, as far as in them lieth, they rob him of his Crown, and Life and all, Notions and Fancies, p. 65. Lying pretenders, p. 66. W. E. commonly their proud Mouth, p. 67. Deceiving and deceived, believing and telling Lies, horrible and blasphemous

mous Lies, and suck in and pour out the poison of Dragons, the Great Red Dragon, the Father of Lies, p. 68. Their Insulting and Domineering, feigned Christ and Light within, p. 69. Like Sodom, Greedy Wolves, devouring Foxes and Wolves, their Soul-bloody Jaws. Wolves and Foxes, feigned, blind Leaders, p. 70.

From their Jaws of Prey, Corrupt and Rotten profession, p. 71. High, proud Pharisees, most gross, p. 75. Wicked, lying, Murderous, Satan, false Christs, false Prophets, Spirits of Devils, p. 77. Traps of Eternal Howling: gross and impudent, p. 78. Simple and profane, abominable and horrible, foolish, ignorant and blind Deceivers; senseless, absurd, franck Bedlam-Talk, p. 79. Walking Spirits, p. 80.

Foolish, filthy Dreamers, horrible Apostates, notorious, notorious, false, lying Prophets, Seducers, Deceivers; a false, lying and Devilish Motion, p. 81. Led as Beasts by Satan: Dreams, Hellish Fancies, p. 82. Pope, Purgatory, Quakers franck Dreams, Fantasies, Hellish Darkness, p. 83. To hearken to, to turn to, to listen to any Voice or Motion within in matters of Supernatural Light in Heavenly things, is to go for Counsel to a Cheating Thief or Rogue, to a Cheating Mountebank, the arrantest Juggler and Cheater in the World. The Quakers Spirit and a deceitful Heart are one: their Holy Spirit is no other but Satan himself. The Spirit, by which the Quakers are acted, is but the Spirit of Satan; the arrantest Juggler and Cheater in the World: this Juggler out-juggles the Jugglers; he catches the craftiest Foxes, that catch so many others, is the great Cheater, who cheats all Cheaters, p. 84. Bold, Babilonical, Notorious a Cloak, Irrational, unruly spirit, fenceless, Franck: the Devilish Inquisitors, Monks and Friars exceed them not in spattering out Diablo; possess by a blasphemous, reviling, foul Spirit, p. 85. Notorious Cursing, wicked, rotten, foul-mouth'd spirit, their Impudency stinks up to Heaven: unnatural, dumb Spirits, dumb Meetings, dumb, foul, dumb Spirits, which the Lord Jesus will cast out and tumble down to Hell, from whence they came. Their Monstrous, notorious, monstrous, p. 86. False Jugglers, gall'd Horse, false and juggling Spirits escaping in a mist by dark Lanthorns, running into Thickets and Burrows, notoriously wresting, uncouth, barbarous, false, lying, murtherous Spirit, to be cast into the Lake, that burns with Fire and Brimstone. Their Cuckoo's Note, and Fools-bolt shot; cursing no less than Reeve and Muggleton, and boast, p. 87. Jews, Papists and Quakers rotten, absurd, monstrous.

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strous, p. 88. **Theft Abomination's**, a Negro slave or Laquey; Jews, Papists and Quakers horrible slighting, dissembling, subtle Trick, Equivocation, Jews, Papists, Common Protestants, Quakers, p. 89. New trick, to the burrow, revilings, cursings, abominations, p. 90.

**Creaking**, p. 91. Bastard-Children and Wolves, swelling, empty Words, as in Jude. G. F. vapours, their Spirit, Light, Christ but Hellish Darkness, the Spirit of Satan and a false, lying Christ: blasphemous praters, blasphemous fancies, fancy within. The Devil the great Thief with the Pharisees, Jesuits and Quakers.—The spirit, breath or wind of the Devil in the lips of Atheists, Jews, Papists, Quakers, Ranters, puffs and blows, p. 92. Devil and his Messengers, p. 93. Barbarous, dark Spirit, Papists and Quakers, lying spirit, crys out fiercely: thick fogs of Hellish Ignorance, impudent, horrible; Papist, Atheist, Quaker proud, presumptuous, impudent, p. 94. Miserably, and after the Devil's Method they make use of Scripture as a Sword to run through the heart and bowels of the Scripture, and the Saints, and Christ and God himself. Counterfeit Christ, Lies and lying Spirits, Jews, Pharisees, Papists, Quakers, Papists and Quakers, Papists and Quakers fling Dirt, Papists and Quakers, p. 95. What Simpletons, Notorious Covenant-breakers, damnable, wretched Juggler subtly confounds, p. 96. Juggler, Imaginary Christ within, subtle, wicked, silly, impious, blockish, blasphemous, Bedlam, Fantaick, wicked, Anti-Christian, p. 97. Their Idol, a Fore-head of Bras and Adamant: Satan's Followers, a simple Image, a mere Babie and Child's Puppet of their Immediate Word of Prophecy. Madness, cursed Opinions, horrible, bloody, p. 98. Devilish Lights and Spirits, the workings of Satan by Spirits and Inspirations, immediate Whisperings. The Devil and the Quakers lying spirit, the Old Fox and Serpent, Counterfeit, picture, Devil's Cheat, horrible Wickedness, Devil their lying Father, Lie, poison, ugly spider, Madness in this blind Dreamer, p. 99. Subtile Foxes, whisperings, peepings, vapourings, pratings, Children of howling Darkness, Horror and Amazement, Fantaick, Filthy Jesuitical, Diabolical, dark Souls called Quakers. The Devil, Papist or Quaker: Papists, Jews, Quakers venomous, poisonous, p. 100.

Simple Sophister, Fox in his burrough, this subtile Fox and all other of Satan's Foxes must be catch'd and destroyed: his holes, poor, childish souls, Devil a Fox. A Devil of drunkenness, of swearing,

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ing, stealing, runs away from the Sermons of the Quakers, as a Naughty Devil, sometimes as the Chiding and Conjuring of a good Witch. Pride, Hypocrisy, p. 101. Conceit, superstitious Inventions, ridiculous, notorious, brutish, notorious Lies, lame, childish; Aged, doting Women's Talk, idle Repetitions, brutish, impious, horrible Sobriety, Deceivers, p. 102. Mad Fancies of Christ, Cloak and Cover, Jugglers, Abomination, Whispering within, Fox in his burrow, p. 103. The Devil's, the old Fox his Devilish subtlety to make the cloak of the Spirit to sling themselves down from the Pinnacle of the Temple, and this will be the Break-neck of the Quakers (without Repentance) every Soul of them. Hypocrisies, false spirits, false prophets, counterfeit Coin. The Devil himself, as black a Fiend, Samuel's Mantle; Judas the Traitors Kiss, depths of Hypocrisy, p. 104. Lies in Hypocrisy, wicked, Devilish Soul-deceivers, Judas, Sechemites, Idolaters. [R. W. saith further: I told them (viz. J. S. W. E. J. B.) my Charity bid me hope, that the Quakers and themselves present were (not of the first, but) of the second Sort [to wit] Soul-deceivers, blind Guides, blind Followers, given up to believe Lies — false Christs and Spirits — and to do many things against Jesus of Nazareth, and (as Christ foretold them) they shall think to do God Service to Kill himself in killing his Servants; —

R. W's Char-  
ity (as he calls  
it) to the Qua-  
kers.

and that their Principles and Professions were full of Lies and Contradictions, and of Hypocrisies and Dissimulations: [and then he saith] I wondered, that my Opposites and Auditors bare all this Load so silently! — Now, if this be Charity, let the Sober Judge!] more notorious Equivocators, p. 105. Their Hypocrisies and Dissimulations more and more prodigiously & horribly, Juggling of the Quakers, jugglings, dissimulations, monstrous dissimulations, p. 106. Pharisees, He-Apostles, She-Apostles, boast, pervert and poison Souls. Deceitfully, deceitful, deceitful, exalting the Spirit in the Philistine and Egyptian Sorcerers, their persecuting principles, p. 107. Dark, Zealous Persecutors (the Quakers) peremptory Doom, p. 108. Monstrous Pride, Pope and Quakers. Some of them say, they are not only perfect as God in Holiness, but also in power \*Omnipotent, Omnipresent, Omniscent. — Contradiction, lie. The old Romans with their lesser Gods, and the Papists and Quakers all one, foolish and blasphemous Souls

\*R. W's Pow-  
er Lies.

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p. 109. Silly Talk, boast, fallacious, blockish, blasphemous Fallacy, contradiction, fallacious, juggling Souls, p. 110.

— with a Fox-tail, equivocating: an Adulterous Wretch: this Whorish Brood of Foxians, Fire-brands, Arrows and Death? Horrid delusions, juggling deceivers, jugglings and Dreams, Hocas-Pocas, juggling. Horrible, Egyptian, Canting Language. — How the Devil calls Christ Beelzebub: the Treacherous Revolters and Apostates from thee! They call thy self and thy Saints Revolters and Apostates, They boast with the bloody Papists and other Traiterous Rebels against thee, &c. these poor Apostates and Revolters, (p. 111.) they break down thine Altars, burn thy Temples, scoff at thy Institutions, cry up a false and Hellish Christ within, Christen him with the Name of Light, though he be thy Conquered Slave, the Devil; telling us, he is thine Angel of Light, who with his Counterfeit Soldiers of Light crucify thee, and pierce, and mock and curse thee, the only true Son of God and Son of Man, as ever Herod and Pilate, the Priests and Judas, the People and Soldiers did, [a part of R. W's. Prayer.] — The Hypocritical, cursed Pharisees and your selves, their Successors, will find your selves, when you wake, in horrible Quaking, and except ye repent, Hell-Flames about your Ears. Those whitened Walls, and painted Sepulcres, horrible and hypocritical pharisees, p. 112. Quakers and Pharisees: stinking, proud pharisees, fools and blind; monstrous, abominable Lies in hypocrisy, fools and blind, Mustard-trees blunted, blended with the black Weeds, Cockle and Darnel of Idolatries, prophaneness, pharisaism, Hypocrisy, abominable Lies, Hypocrisy wonderful, pride, covetousness, extortion, excess, cruelty, hypocrisy, Blasphemy, rottenness, dead Mens Bones, stinking and ruling all within, whitened, painted, garnished without your selves (their Hypocritical Off-spring) this wretched, G. F. yet within and without Idolatrous, Superstitious, inhumane, passionate, fierce, cursing, most-impudent, worse than barbarous, your impudently monstrous and avowed — p. 113. Quakers Heresy, Hereticks, Hereticks, more Heretical than Papists, p. 114. These wandering Souls are Hereticks, obstinate, their notorious false, Anti-Christian Abominations. Papists do not so differ from a true Protestant and true Christian, as do these wilful ignorant and wandering Souls. Quakers Heresy, Papists and Quakers, Papists and Quakers. Shew and Colour, p. 115.

Notorious, flagitious, craking, quaking, bowing down to Satan, owning

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owning him as a Light, and Christ and Spirit within. Possessed with a dumb Spirit, Papists and Quakers, Satan and Quakers, Pharisees Converts, turn from one Sin to another, from one Image to another, from one Devil of Drunkenness or Swearing, &c. to a Devil of pride, horrible pride, the worst of all prides in Earth or Hell, to wit, a spiritual Pride, swelling with the Dropesies and Tympanies of their conceited, conceited, conceited, horrible, p. 116. Despising. How do they superciliously and Pope-like belch out from Hell: they rail, revile, condemn and curse, breathing out Fire of Damnation, as fire and brimstone from the Mountains in Sicily or Hell it self. Ravenous, Popish, Devilish Lions and Eagles. Devil of Worldliness over them, exalting Self, a Self-Christ, greedy gaping, raking muck and dung, fanciful Notions, Ranting: the Spirit that haunts the Quakers, is a proud, Melancholy Devil's, to turn them into Gadarens Swine. Murthering, their Heresy, Obstinacy, Quakers and Papists false repentance, false faith, confounding, p. 117. A mere Babel, Chaos, Non-sense, Confusion, common burrow, horribly confounding; Monstrous, Non-sensical Quakers and Papists, painted Glass-eye. The Quakers Transubstantiation worse than the Fantastical Transubstantiation of the Papists. A mere Fiction, dream & Imaginary Christ; a Popish, transubstantiated Christ; juggling away the Flesh of Christ, a trick of the Father of Lies: Jugglings beyond that Monstrous Fancy of the Papists Transubstantiation: devouring Foxes, p. 118. The Papists monstrous, blasphemous and bloody Fancy of Transubstantiation not more monstrous, &c. than the Quakers. A Transubstantiated Christ into a Spirit by an Hellish Chymistry, that lying Spirit within: furious, Anti-Christian, Quakers and Papists, Jugglings of Quakers and Papists, as thieves, jugglers, counterfeits, their impudent paints of Whores and Harlots, p. 119. Devilish, Devilish fancies of Papists and Quakers, Fantastick craking, grand deceits and lies: painted, painted, spiders webs, painted, spiders web, Impiety, Non-sense, painted, p. 120.

Great blunderer, false, fraudulent, subtle, hypocritical, deceived, most-juggling and deceitful, p. 121. — The Quakers Bait, by which Satan takes them, their woful, black, filthy Spirit, the Devil's bait, their Apostacy and Heresy, a blockish, Devilish Fancy, mad cursing, reviling, p. 122. Painted, painted, Quakers pictures of Christians, pictures of Men, peep and mutter, false, painted Light within: Immediate, fantastick Spirit, Anti-Christian Quakers, dream, false, foolish, p. 123. Black, blasphemous Fancy, Atheistical, Anti-Christian,

stian, subtle Quakers, meer Jewish and Popish, poor Bancrupts, p. 124. Subtle Fox, deluded Pate, wresting, jumbling, blending all together in a Babilonish Mystery; Babilonish, subtle, brutifl Fancy. Arrows from Hell, blowing up Christ, &c, p. 125. The Qs. Popish, Jewish, Popish Pharisees, Papists and Quakers, Papists and Quakers proud souls, p. 126. Subtlety, cheating, boasting, counterfeit, painted, counterfeit, painted, dolefully counterfeited perishing Salvation. Old Heresies, rotten, rotten, the Devil will have his Chappel: Wind-fals, revolting Rebels, Hypocrites, listen to Lies, followers of the Cerdonians, Priscillians, Valentinians, Old Gnosticks, Manicheans: down-right Papists, p. 127. Rotten, dead, rotten nature, Papists nearer Truth than the Quakers, Papists. Quakers; the Devil's or Papists superstitious Fancies, the Quakers jump into one step with the Papists, p. 128. Papists and Quakers, bruts, Papists and Quakers, Papists and Quakers, p. 129. Phantastical, impious, Papists and Quakers, Papists and Quakers Confederates, Papists, Quakers base Insultations, Papists and Quakers, Quakers brutifl, p. 130.

Boast, Frantick Mad, boast, Papists and Quakers, Papists, Pope and Quakers, Quakers more brutiflly, O the black, deaf, dumb, lazie Spirit: Monopolizers, Quakers and Papists, Quakers and Papists, p. 131. Papists and Quakers, Quakers crake, Papists and Quakers, Papists and Quakers no better than the Devil, Papists and Quakers and the Devil, the Devil deceives them, Papists and Quakers shake hands in the most - Hellish Doctrine: Papists and Quakers write against the Blood of Jesus, Papists, Quakers bogle at, their superstitions, they crake: Quakers are Papists, p. 132. Pope and Quakers differ; horrible, contradictions Quakers, Quakers are Papists, this Spirit came from Hell, Quakers, Popish, Papists and Quakers dreams; Popish Quakers, a foul, Popish, Devilish Spirit haunts them; Papists and Quakers one, Papists Quakers, Quakers simple, insignificant, idle, Popish Trash and Trumpery. Papists and Quakers are brethren in Iniquity, p. 133. Papists and Quakers agree; the Pope's Humane and Devilish Fiat, the Quakers guided by the same Hellish Spirit and Fancy: horrible pride, Quakers and Popish Monks and Nuns all one: Papists and Quakers, feigned, Monkifl, lying Apostles, Papists and Quakers cursing, spitting, belching out Fire from one Fire of Hell, p. 134. Papists and Quakers hunting, Papists and Quakers are Fire-brands, the Persecuting Spirit of the Papists and Quakers, their.

their Corruptions and Corrupt Principles, Papists, Quakers bitter, cutting tongues, p. 135. Arminians and Quakers, Papists, Arminians, Pelagians, Semi-Pelagians and Quakers Confederates, Quakers and Arminians one, Quakers, Socinus and Socinians brethren, Quakers and Socinians one, Christ but a fancy, nothing but a fancy, p. 136. He boggles & starts at, as at a Rattle-snake, vanished spirit & ghost, Quakers Devilish, Jesuitical Trick, Sabellians and Quakers one, their Judaism, they put their own dirt and dung, Swines-blood and Dogs-necks upon God's Altar. Quakers, Jews or Papists Traditions, Quakers Traditions, Inventions, p. 137. Un-Christian, Unnatural Inventions, horrible, dumb Meetings, dumb worship, dumb, deaf Spirit, bruitish, immodest, uncouth, immodest, bruitish, proud, monstrous, barbarous, Un-Christian, Fantastical, p. 138. Monstrous, p. 139. Deceived and deceiving Souls, p. 140.

Brutish Diana, Dark Lanthorn, Insulting, p. 143. Boggle, insul-  
tions, p. 144. Quakers Blasphemous—Hel-Fire, horribile and blas-  
phemous, gross conceit, dog-like, beast-like, high blasphemies, unre-  
asonable, p. 146. This Devilish pride, Satan's bait, this Juggler,  
perks up to the Eternal power and Godhead, p. 147. Poor, self-  
conceited, brutish notion, brutish, this wrst and most-blasphemous O-  
pinion, the Old Serpent hath taught these bewitched Souls. Qua-  
kers, Old Manichæans, horrible blockishnes, Quakers and Manichæ-  
ans one, bruitish : beware of FOXES, bruitish, bruitish fancies, bruitish bark-  
ings and blasphemings, horrible, p. 148. Infinitely blocks and beasts, Qua-  
kers Obstinate in horrible Fancies & Blasphemies: their horrible blasphemous,  
black and Hellish Juice, his flinty Impudence: an horrible,  
monstrous Brat of Hellish Blasphemy harche amongst them. Their Cheek  
by Joll with God, Stinking, simple Bauble, blind Followers, p. 149.  
Impious, foolish Fancies, bold and blasphemous, p. 150.

Impious, Un-Christian, hypocritical : he hath like some Witches and  
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crites. — The Quakers foolishly and Atheitically please them-  
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kers one, p. 153. These Cynical and Dogged Philosophers (the  
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ceit: those horrible and monstrous blasphemies and bruitish Reason-  
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dead Carcasses and Coffins with—their Womens-filthy Clouts, dung of men and beasts, the Character of a Quaker, a Den of Atheism, p. 155. Papist, Quaker, Quakers ship-wreck, Papists or Quakers flattering, base, doglike fawning, hypocrisy, p. 156. Wild Spirit, Papists Quakers, Quakers easily change one soul Spirit and Devil for another, a Devil more gross and ugly for a Devil more refined, painted, gilded. One Devil changed for another, one for seven; their fantastical Fashions, fantastical, proud Vapours, Intoxications, p. 157. Simple boast, a poor Slut, fancy, this New Mahomet, as Mahomet, Horrible Lie; the Devil, the Papists and Quakers: Mahomet, Pope and Quakers prate, Quakers subtle Devil: Devil, Quakers, Pope and Mahomet, in hypocrisy, dissimulation, a dissembling, cheating, notorious, dumb, dogged Spirit; their high, shameless pride and vapouring, notorious cursing and railings, p. 158. Spitting out venom fiercely, railing, openly profane, wickedly strike in with the bloody Papists, that most-Savage and worse than Indian Spirit, rude babblings, simple praters, poor simpletons, ridiculous like puppers in a Shev, in a Trice, p. 159. Abominable Spirit of the Quakers; Ranters, the Sister or Daughter of them, these Adamites a more Savage, barbarous and monstrous Spirit deceives them; bruitish practice, their filthy puddle, driven on by the old Spirit of Adamites. Sechemites Bait, Satan's Cheat, p. 160.

Quakers Ditch, Bait, Dreams, p. 161. Black and doleful, Papists and Quakers Reprobates: the Popes of Rome do not swell with greater pride, Spiritual pride, the Devil's pride; Devil's Condemnation, p. 162. [“R. W. thou say'st, Thou told'st us, there was Pride in outward and external things, as Parentage, Beauty, Strength, Wit, Apparel, &c. all these, like Diogenes's and Plato's Carpets, the Quakers say, they tread upon: But 2dly (thou say'lt) There was the Devil's pride, &c. in spiritual Knowledge, and that thou chargest upon us, which thou say'st, will be our Break-neck with him. This Second thou callest the Devil's pride; tell us then, whose pride is the first? ] Pride, &c. this was the Devil's Break-neck, and will be the Pope's and Quakers,—must fall to all Eternity. Popes and Quakers, Popes and Quakers pride, their Lion's and Eagle's and Fox's skin, boast. Quakers and the Popes Spirit; fledging and creeping out they boast and vapour, fit to make a Bonifacius or Hildebrand, boasting, creeping out of Cradle, audacious and impious faces, what brazen Faces, horrible lying, trample on all,

P. 163. Pope Edmundson, new Popes, imperious, ridiculous, profess'd with a dumb Devil, He or She-Apostle, Diabolical Spirit, Ridiculous, Pope and Quakers usurp, a Pope dumb, He or She-Apostle, G. F. succeeds a Pope, dumb Devil, lying Spirit, boast most proudly, p. 164. Brutish, dogged, crake, vapour, Crown of pride, subtler Fox, Pope and Quakers, Papists and Quakers pride, proud feet, Quakers and Papists, Papists and Quakers most horribly and most hypocritically trample under their prond feet, p. 165.

These Romanists or proud ones, Papists and Quakers most-insultingly. The Pope and Quakers horrible Revilers, Slanderers and Cursers, Pope and Quakers one, Pope's and Quakers' Oracles, branding with a black Cole of damn'd Souls and Reprobates, Apollo's worshippers, by whose priests the Devil gave Oracles from the three-fold Stool: Popes and Quakers Oracles, subtilly, cunningly, Pope and Q<sup>s</sup>. predictions like Devil's, --- will shortly stop their mouths forever. The Pope's holy Ghost in a Cloak-bag, p. 166. Pope and Quakers Corriavals for the pretended holy Ghost, Quakers boasting-ly and proudly, counterfeit, dreams, Pope and Quakers, Quakers like the Pope their Father, full of Cursing, bitterness, floods out of the Dragon's mouth, and fire-brands, arrows and death, p. 167. She-Apostles, foul, stinking, horrible pride, Pope and Quakers dung and dirt, sophistically, hypocritically, Quakers and Pope, high pride, Quakers exceed Papists, their Devilish pride, the high and lofty Devil of the Quakers pride, proud blasphemy, Quakers Devilish Chymistry, lying, foul mouths, p. 168. Quakers Blasphemy, most notorious, hight of pride, proud, notorious Jugglers and Dissemblers p. 169.

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The Whorish Quakers and Whore of Rome: The painted Quaker (as a drunken Whore) followeth the drunken Whore of Rome, drunk with the Blood of Jesus for the obtaining of (the smoke of a Tobacco-pipe) Riches and Honor of this world: the Devil stirs up in this our Age—p. 172. Pharisees, Quakers Jesuits, Pharisees Jesuits and Quakers Satan's Apostles, Messengers, Heralds, Envoys, Embassadors; Emissaries sent out from Hell to predicate the Goodness of Rotten Nature, Hell and Damnation, and the false, Hellish Gospel. The Devil stirs up these Jesuits and Quakers with brave Titles and Pretences, like so many Mahomets treading on Plato's Carpets to fish for the Smoke of this world's Sodom: Cloak and Color, p. 173. G. F's. and all our Fantasticks Madness, as foolish Anticks in the Lord Mayor's Shews: for a shew and Color. The Father, Jesus Christ, and the Holy Spirit are as odious to Jesuits, Papists and Quakers, as the Devil, yea, infinitely more than the Devil himself. The Devil under the Color & Cloak of the Spirit in the mouths of the Quakers. The blockish Spirit of the Quakers, the Popish Devil a Block-head: Mystical Farmers, p. 174. Quakers in a Childish vapor, Ostentation and vain glory, p. 175, p. 178. Proud, ambitious and Worldly-minded Wretches: their Baubles, fantastical Traditions and Inventions, a Dream: Pope and Quakers proud feet, p. 179. Fierce, beady, proud, self-conceited, stout, bold, audacious, desperate, subtle Foxes and Wolves, the Quakers Devilish pride, insensible brawneness and hardness, frozen rivers, p. 180.

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rance, p. 183. Quakers Image & Crucifix, dolefully false, proud, p. 184. Proud, vilifying, nullifying. Half an Eye of Mahometans, Papists, Protestants will see their Impiety, subtlety, dirty, filthy, bloody Lips dropping Wormwood, Gall, Venom, Poison of Asps. Deceitful, destroying, notorious, p. 185. Aloose and wild Spirit, leaps and skips, like a wild Satyre or Indian, catching and snapping: simple Tautologies; insulting, wild, devouring Soul; high, haughty, proud Bladder big with Simon Magus. This proud Soul, their bloody, Devilish pride. An Imperious, insulting, bloody Julian the Apostate, Duke the Alva and Wolsey: wild, p. 186. A flood of Fire and Brimstone, horrible Fire-brands and arrows of Death; bold, blind Bayards barkings; the Apostles, brutish and ridiculous without humanity or modesty. His brutish, ridiculous Song, bitter crackling, vapouring, boasting, p. 187. Sisera and his Midianites, Goliah and his Philistines, the Types of these Children of pride: their vapors, notorious false, black and foul: their lame, stark-naked Grand Alcoran: knock out the Brains of all these proud Fancies. Proud, prattling Children, noise about their Bibs, Aprons and Muckingers, p. 188. Blockish, blasphemous Non-sense; he simply boggles at: as Pharisees, in a subtle fancy, p. 189. Pope and Quakers infallible Spirit, an arrant Cheater and Juggler, then cheating most, when he calls all others Cheaters, p. 190.

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gination, Wolves and Foxes in the Wilderness, dirt and filth flung in the Face of the Majesty of Heaven, the Serpent, p. 5. Wilful Ignorance, runs round, like the Windmil Sails; runs into his burrough, a Counterfeit New Birth, Counterfeit Christ, Counterfeit Salvation, p. 6. The two great Bargains of God with Man-kind, p. 7. A Monstrous Dream of the Quakers, monstrous, the New Bargain, the Quakers monstrous, p. 8. The Fox for prey: Soul-cruelties: An Aking Toolb of the Old Serpent, and all the Wolves and Foxes, p. 9. Simple, wild, throwing Spirit, wild, wild, who toss and throw God, and his only Begotten Son in their wild Fancies, as if they were the Wool and Feathers of Lambs and Chickens, which these Foxians have devoured: Devilish Heads and Horns, p. 10.

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Simon Magus and his followers, Arrians, Gnosticks, Cerdonians, Manicheans, the Anti-Christ of Rome, the new Manicheans, Spirituals, Libertines, Adamites, Ranters, Quakers: the Devil's and the Quakers End. Subtle fancies coined, p. 61.

\*Note R. W.'s presumptuous and censorious Perversions of Scripture-words deduced from his most False and Abusive Inversions upon the Quakers (pag. 62.) where he most blasphemously and unnaturally Inverts and Argues, That because the Saints are God's Temple, therefore they must be God himself: and because Christ dwells in his Saints, therefore they must be Christ himself; and therefore our Flesh is God and Christ. See, what blasphemous Stuff this Person hath brought forth! which he most unjultly Inverts upon the Quakers; when 'tis not at all deducible from any of their Opinions or Principles. We can challenge him herein for a sordid, blasphemous Perverter; which would the more easily appear, if he durst shew those Principle, of the Quakers, from which he thus Inverts and Inferrs upon them these blasphemous Inferences for adhearing to the Apostle's Doctrine, viz: The Saints are the Temple of God; and God dwells in them: and, Christ in them, &c.

little Fox his Lurry: Heresies, false, damnable Heresies; Foxes their burrows, p. 69. The Devil to raise the Pope, the Cerdonians, &c. Manicheans, the Nicolaitans and Quakers.—Little Fox, great Boaster, proudly; Servants of Corruption and Rottenness, p. 70.

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The great Fox the Pope and Quakers Horrible pride, Burrow of Equivocation, Clouded pride, malice, envy: hang him. The proud Ignorance of these Cheaters, p. 71. Devilish, proud, foolish, proudly, foolishly, Papists and Quakers filthiness, p. 72. Their Images and Idols: pride, ignorance, railings, cursings,—will drink the blood of Hereticks, Reprobates, Devils. With Amazement this hardened, daring Soul, playing away his own Light, rakes and flings reproach; lies and poison to murther himself and others, p. 73. Prate, as the Devils do, and tremble; vain, foolish; the Devil's Sight, whatever Papists, Arminians and Quakers talk. This Woful Cheater, p. 74. Lifted up as Capernaum, up to Heaven,—will down to Hell with the greater Condemnation. Suttle Whore-Monger: horrible; ungrateful Monsters, p. 75. Papists and Quakers, p. 76. Frankick, proud souls. Papists and Quakers Christ: Papists and Quakers mud; talk idly. The first Bargain: they pride themselves in their filthy, menstrual cloths and rags, their Christ within them, p. 77. They boast of. These poor, deluded Souls, proud ignorants, p. 78. The Song of the great Deluder: Satan's cunning with the Quakers; Hearken to Satan, be guided by him. The noise of a Fenny-bitter in hollow Canes: common Traps and Engines of Satan cheating the Quakers. The Whisperings, Blindings and Cheatings of the Devil in Samuel's Mantle, p. 79. The Devil, the Old Serpent, the great Design of Satan, p. 80.

The Shameless \*Wickedness of the Quakers: shameless, monstros; fancy, dream; a meer Whimsy and Devilish Imagination. Revelations, Visions and Dreams the Devil's wonderful cheating: These more subtle, hunting Foxians, p. 82. Their scornful pride, a proud trick of a Pharisee: ridiculous fancy. Pharisees: this Heathenish Soul, p. 83. Non-sensical Fancies: phantastical, conceited, a Kin to the Popes in this fancy: the subtle Foxes, p. 84. The Pope's, Cardinals and Jesuits' pride the root and branch of their whole Religion (the Quakers) How greedily and boastingly this deluded Soul with scorn and contempt—ucks in the poison of Devilish Inspirations—and milks out this poison into the mouths of his bewitched followers, p. 85. Great wresler, wild notion, p. 86. Satan chained up: assisted by the Devil as Magicians, p. 87. Confounded, Juggler's shift: confound and beguil. The Jews, Turks, Papists, Quakers, and other Blasphemers, and the Devils themselves: horribly, mad, p. 88. Sophisticate, adulterate and turn into a lie: whose teeth are as swords: Papists and Quakers are the Generations  
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here intended. Papists and Quakers of a damning and damn'd Spirit; come roundly to the Pope with the Papists: their Idol. The Papist and Quaker like fire-ships burn and blow up: bow down to an Image, p. 89. Korah, Dathan and Abiram's Revolt applied to the Quakers, p. 90.

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\* Can the Work of the Father be destroyed? Is not this Blasphemy?

so much Sight, as the Devils have, p. 100.

They lie and slander: like a Cow with a Kettle on her head— he

\* Can Heaven, Earth and Hell be tumbled together? Is not Heaven God's Throne? Is not this Blasphemy to say, To tumble down Heaven, Earth and Hell together? \*Heaven, Earth and Hell together: to every unclean and lousy beggar, p. 101. This prophanes mouth; full of prophaneness and simplicity: how vainly and wickedly this deluded and deluding Soul cheats himself and others: proud fancy

fancy. Most odiously, most-notoriously guilty, as ever was filthy Camel, or any of the unclean beasts. A skittish Jade, wild Soul: wonderful confusion, p. 102. This lying Peor, prophaner: Babilonish; proudly tramples: profane feet, p. 103. Hating; in a Bone-fire: hating — devouring Foxes amongst the true Lambs. Proud Boaster, p. 104. Proudly, foully, simply abused, p. 105. The Papists, Arminians and Quakers, p. 106. Proud Papists and Quakers. G. F. his silly shift: fantastical, wofally, p. 107. Simplex and foul; filthy, rash Fury, fly. This Proud Pharisee, a Saducee: the Quakers are Pharisees and Sadducees: Jesuitical Equivocations. Burrow — of the wild Foxes in the woods: horribly, p. 108. Proud and deceitful: Quakers join to Papists and Arminians: Arminians, Papists and Quakers abusing. Papists and Quakers: Papists and Quakers infallible Chair, wonderful, monstrous; Papists, Arminians and Quakers one: more gross, blasphemous, abhorred of all, p. 109. Barking Fox, perverting, feigned: Papists, Arminians and Quakers; horribly abuse, grossly desile. Rotten, stinking, wonted burrow: foolish, boasting, bargain, p. 110. Papists and Quakers, Face of Brafs: horrible, frantick Light or Christ. Devil's poison vomited out; Jews, Turks, Anti-Chritians, Quakers. The Devil and the Quakers abhor: bewitched Souls, p. 111. Horrible simplicity and hypocrisy, proud ignorance: suttle Mountebank; wonderful Scaffold-tricks, bastard and false: poor Mountebank. Impious, unsavory; poor, empty Cask, loud Boaster. Pharisees: the Devilish pride of these high Pherisees; p. 112. Their fancied Kingdom at the black and burning foot of Mount Sinai. Doleful, high, p. 113. Prouder and prouder, worse & worse: deluded, worse & worse to all Eternity; vapours upon the Dunghill in Chains of Darkness, p. 114. High Boasters, willingly ignorant Souls; proud fancy: boasts of, p. 115. Papists and Quakers New Gods: shame, filth, nakedness, height of pride, conceited; bewitched and bewitching, poison, Venom. Proud Conceits, highest, proudest Sculs: foul-mouth, p. 116. Poor, mild-Asfes Colt, Ingler's box, Devil's Inspirations. This little Thief and Fox, or the great Thief and Fox, the Devil, blow out — that the Father of Lies and Murders may be heard by his Whisperings, as he hath been heard in the Grecian Oracles, in Mahomet and the Mahometans, in the Pope and Papists. Devil's Trade the furtle hunter: his Journey-men ly in wait, trim his pits and gins wito green leaves (the subtily of the Devil and his Agents) fair leaves, green boughs of Christ within, &c. on which the Old Serpent twineth, in a frantick,

240 R:W's. Railery, Lies, Scorn and Blasphemies, &c.

frantick purpose to stab the Holy Scriptures, and God, and Christ and Spirit also. Satan drives at Immediate Inspiration with a damning p. 117. The Sow teacheth the Goddesses: this filthy Sow wallows in the mud and dungbil of Mystical Filthines: proud simplicity; wresting and racing: This Riddle, monstrous Riddle of the Quakers, round in a Conjuring Circle; elevated, high Fancies, p. 118.  
R. W's Prayer for } If it please God to shew me and him, what sin is, and  
himself and G. F. } the prize to pay for the least evil Thought on the  
Old Score, &c. and then he saith; For his Vial  
Muggleton's Curse. } is pouring on him in Spiritual Judgments, and  
Tortments to all Eternity.

AND let the Gentle Reader see, how that above 12. times he mentioneth NAKED over & over; & how often over & over he mentioneth SAMUEL'S MANTLE: and above 110. times he scornfully saith FOXIANS, that he might fill up his Book with such scornful Expressions and Ungratiating Language. And there are not many pages, where he doth not call us one bad Name or the other; or compareth us with Papists or some others to make us Ridiculous: Such Ungratiating Language and Unwholesom Words we have never met with in any one's Writings, for a Column to be so stuft with such Abundance before, as may be seen, by what is here before written. And pag. 85. and p. 117. of his Book the Reader may Observe, how he judgeth and condemneth us to be as Far from the Ministers of Christ, as Lambs and Doves are from Ravenous, Popish and Devilish Lions and Eagles: and likewise he judgeth from (as he saith) the Irrationality and Unruliness of our Spirit, and faith, It is apparent from our bitter and frantick Revilings, &c. and so compareth us to the Devilish Inquisitors, Monks and Friars, &c. Now if these be certainly Fruits of a Wrong Spirit, to wit, Bitter and Frantick Revilings, Unruliness, Irrationality, Unwholesom and Ungratiating Words (as they are) and do manifest a Man to be Contrary to Christ's Messengers, as far as Doves and Lambs do differ from Lions and Eagles; Then hath he largely manifested himself not to be one of Christ's Messengers, but the Contrary: as all Sober Readers may see by his Language given in his Book upon us.

[R. W's

[R.W.'s temporizing spirit made manifest.]

**A**ND the Reader may see, how R. W. flattereth the King in his Epistle to him, and saith; Charles the Great w's one of the Greatest Princes of that Name in the World, and Charles the Fifth (both Emperours) had his Wonderful Trick at Helm also; but both (and all) turn into the Cabbia of Rotteness: Charles the Fifth in his 58. Year; Charles the Great in his 72. Year. But were every drop of Water between your Old England and New a Million of Years, yet Mors ultima linea (Death the last Line) and it is but Momentum, unde pendet Aeternitas (a Moment, whereon dependeth Eternity,) &c. And R. W. in his Book of Experiments in the Epistle to Lady Vane 1652. saith; How hath he Crowned the Memory of those his Second Zealous Servants in King Henry the Seventh his Days with a most Eminent, Blessed Succession of such Names and Spirits at this Day, Cromwel and Lambert, &c. Is not here R. W's. Flattery and Temporizing Spirit made manifest, let the Reader judge!

And R. W. who hath now so much flattered the King in his Epistle (in his Book 1676) and would have us to be punished; but let R. W. read his Book called *The Bloody Tenant*, &c. (1652.) and his Epistle to the High-Court of Parliament, what he saith there of the King. R. W.'s words are, as followeth: *The late King Charles his Conscience, to oppress the Consciences of others, no small Occasion of the Ruin of him and his.* So Roger, read thy words in thy Book (1652.) and those in thy Epistle to the King now (in 1676.) against the Quakers.

And in *Bloody Tenant* (p. 186.) the Reader may see, how R. W. there flattereth the Parliament, who faith as followeth: *The Drawing of the Sword of Justice against such Tyrants, I believe, hath prevailed in Heaven for the Parliament's Success and Prosperity, &c.* and a great deal more to the same Effect in this page.

And R. W. in his Letter to Governoour Indicot saith: Had it not pleased the God of Heaven, who bound the Insolent Rage of the Furious Ocean, to raise up a Second Cromwel, like a Mighty or Merciful Wall or Bull-wark, to stay the Fury of the Oppressor, whether English, Scottish, Popish, Presbyterian, Independent, &c.

H h h And

And now here thou flatter'st Cromwel (in thy pag. 305.) and seemest to be against Persecution; yet in this Book (1676.) when thou flatterest the King, thou wouldst have us persecuted. And thou say'st in thy Epistle to the High-Court of Parliament: *The Act of Civil Engagements of great Necessity, &c.* SO see Roger, what a FLATTERER thou hast been of the Parliament and Oliver, and now the King: and once wast against Persecution; and now wouldst have us punisht'd; and yet we must not call it Persecution (as thou mayst see thy Book in 1676. p. 200.)

AND so the Reader may see, how R. W. is Changed in his Book of Hireling Ministry none of Christ's, in 1652 (see his pag. 18.) where he saith: *The Civil State never made a Good Woork in Spirituals.* NOW, what say the Governours of N. England to R. W. in this? hath not he Judg'd you here, who have given so much Money for Printing of his Book? And doth in the 17 page tell you, *How your Priests are like the Pharisees in the Upper-most Rooms in the Synagogues and Feasts, and of their Titles and Salutations?* And yet would not he have the People of God called Quakers Persecuted, because not Giving Titles, and is offended, because he hath not their Salutations? As ye may read, what R. W. saith of them, that came to his House (J. Stubs and J. Burnyeat, &c) and did not give him a Salutation, when they were in Dispute with him.

And (pag. 16. of the said Book of Hireling Ministry, &c.) doth not R. W. Cry against the Priests, *How they are fittered in the Way of Prentiship, to set up the Trade and Way of Preaching, and calleth them Spiritual Merchants, a Trade of selling God himself, Christ Jesus, the Holy Spirit, Heaven and Hell too, their own Souls and the Souls of Thousands?* —— HOW now Roger! Wast thou of this Trade? And are the New-England-Priests of this Trade, who served Apprentiship? But if they Sold God himself, and Christ Jesus and his Holy Spirit, and Heaven and Hell, and their own Souls (and the Souls of Thousands more) Then what is left? But R. W. Who hath bought them? The Scripture speaketh of Judas selling his Master. But the N. England Magistrates may see, what the N. England-Priests are, and others; and what they have bred them up to do, according to R. W.'s Doctrine (in 1652) whom now ye have given Money to print his Book. And further,

R. W.

R. W. saith (p. 14. in the Margent) Universities as to the Ministry of Jesus Christ are none of his Institutions: the Title SCHOLAR appropriated to the Ministers, is a Sacrilegious and a Theevish Title robbing all Believers and Saints. — And (pag. 15. in the Margent) he saith, Universities in Order to Christ's Ministry (are) but Refined Monasteries. And, Batchelours of Divinity (or Godliness) and Doctor of Divinity (are) so Clearly and Expressly Opposite to the Command of Christ Jesus, and (in the Margent) Pharisaical and Popish Titles. NOW, what think ye now, ye Magistrates of N. England and ye Priests, of R. W.'s Doctrine here? Hath not he paid you off? And is not he Changed from what he was? And —

R. W. saith (in his 13. page,) We have Indians at home; Indians in Wales, Indians in Ireland, and the Body of the Protestant Nations is yet Unconverted, as to the Point of True Conversion and Regeneration by God's Spirit. — And further R. W. saith; Who can deny, but that the Body of this and all Other Protestant Nations (as well as Popish) are Unconverted? SO here R. W. Judgeth all, but himself: But let him see in his Book against G. F. in 1676. how be Extolleth the N. England Protestants (so called) since they have DRUNK the BLOOD of the Righteous, God's People called Quakers? And —

R. W. saith in his Book of Hireling Ministers, &c. (pag. 8.) Jesus Christ never made Bargains with his Messengers or Pastors. And R. W. saith: He that maketh a Trade of Preaching, No longer Pay, No longer Pray; no longer Preach, no longer Fast, &c. [Then ye have PAY.] Further he telleth you, That if ye are brought up to that only Trade, ye must make your Lively-hood of it (p. 9.) — And further thou sayst: The Hireling will not (indeed he cannot, having no other way to live) move his Lip or Tongue. — And R. W. further telleth the Protestants of Tithes and Stipends, Wages and Salaries, and of your Removing from Lean into Fatter Benefices: — And hath not here R. W. spoken as much against Baxter, Owen and his N. England-Priests, as he hath done against the Quakers?

And ye Magistrates & Priests of N. England, doth not R. W. tell you, (pag. 3. in his Book of Hireling Ministry, 1652.) The Civil State cannot Restraine nor Constrain into Spirituals? — Then why have ye Magistrates and Priests persecuted, WHIPT, imprison'd and put to DEATH the Lambs of Christ, when R. W. preacheth

this Doctrine to you, That the Civil State cannot Restrain or Constraint to Spirituals? And why did not the Magistrates of N. England print this Book of R. W. over again (of 1652. and his other Books, that he wrote in 1652) where he flattereth the Parliament? For did ye not give him Money, to help him print his Book against the people of God called Quakers (in 1676)? But ye may see some of the Heads in R. W's Book (in 1652.) as followeth:

1. The National and Parishional Constitution of Churches is found to be the Grand Idol of the Nation. [Then may not this be applied to your Nation of New-England? ]

2. The Inforcing of the Nation to such a Constitution is the greatest Soul-Oppression in this Nation.

3. The Hireling Ministry attending upon such Assemblies or Others, is none of the Ministry of Christ Jesus, &c. [Which the Reader may read the rest of them, and read his other books, and this Book in 1676. and see now, how he Flattereth Owen and Baxter; and Contradicteth and Confoundeth himself.] And —

R. W. saith in his Fifth Head; It is the absolute Duty of the Civil State, to set free the Souls of all Men from that so long Oppressing Yoke of such Ministries and Churches. But instead of this have not ye N. England States set up this Oppressing, Persecuting Ministry and Church? And is not R. W. now joind with you in the Work, let your Practice speak?

R. W. further saith (pag. 7.) It is one of the Grand Designs of the Most High, to break down the Hireling Ministry, that Trade, Faculty, Calling, and Living by Preaching; and that if all the Princes, States, Parliaments and Armies in the World should join their Heads, and Hearts, and Arms and Shoulders to support it, yet being a part of Babel and Confusion, it shall sink as a Mil-stone from the Angel's Hand into the Deepes for ever! — And (page 19.) he saith: It is not the Will of the Father of Spirits, that all the Consciences and Spirits of this Nation should Violently (vi et armis) be forc'd into One Way of Worship, or that any Town or Parish (so called) in England, Scotland or Ireland be disturbed in their Worship, (what Worship soever it be) by the Civil Sword. — And (page 20.) he saith: Such Priests and Ministers, as can force a Maintenance (of Tithes or otherwise) by the Sword, or else Cease Preaching for want of such or such a Maintenance, or can Remove from Bishopricks or Benefices (as Calves and Bulls of Bashan), for satter and ranker

ranker Pastures; or wanting Spiritual Work and Maintenance, are too fine to Work with their Hands, as the first Patterns, Christ's first Ministers did, how can they say, as Peter to Christ Jesus, " LORD, " thou Knowest all things, thou knowest, I Love thee? &c. — And in his Epistle Dedicatory he saith: If I give flattering Titles unto Men, my Maker (said Elihu) would quickly take me away. Yet R. W. would have us Persecuted, because we cannot give Flattering Titles (as may be seen in his Book of 1676.)

NOW Roger Williams may see, how he now flattereth Baxter and Owen, and the New England Priests and Professors, and how he Contradicteth himself in his own Testimony in his Book in 1652. as before.

TWO

*LETTERS*, one of William Coddington  
of Rhode-Island and the other of Richard Scott of  
Providence in New-England testifying against R. Williams.  
aforesaid and his Slanderous and Wicked Book.

[ Part of W. C's. Letter Concerning R.W.]

HERE is a lying, scandalous Book of Roger Williams of Providence, Printed at Cambridge in New-England: John Burnyeat was at the Dispute with W. Edmundson, and John Barker with Roger Williams; however here are yet many Witnesses living, that can Witness with us (even all unbyassed Spirits) that he had made 14. Proposals to be Disputed 7. at Newport on this Isle, and 7. at Providence. His Inveterate Malice was so great against the Truth, that he would have put us in a Lion's Skin, and set Dogs to worry us; but the Lord Reproved his Madness: That though there were many, that did bear Evil Will to Zion, the City of the Living God, and said in their Hearts, RACE it, Race it to the Ground; Yet was there not one found, that would own his Propositions. Blessed be God, we are known in the Nations to be a People of another Spirit; though William Edmundson and the rest did in and by the Power of the Lord Answer all his 7. Proposals in about two Hours, I Re-

ding of them at Newport and John Cranston (that was Deputy Goverour then and is so now) was desired to moderate the Assembly, that he might say, what he had to say. He began with a Thunder, and had Three Days time to bewilder and besool himself, and so ended in a great Eclipse of the Sun (which was taken notice of.) I have known him about 50 Years a meer Weather Cock, Constant only in Unconstancy; Poor Man! that doth not know, what should become of his Soul, If this Night it should be taken from him. He was for the Priests, and took up their Principles to fight against the Truth, and to gratify them and bad Magistrates, that licked up his Vomit, and wrote the said Scurrilous Book: and so hath transgressed for a Piece of Bread. And so are all Joined with the Red Dragon to pour out their Flood against the Man-Child: Into their Secrets let not my Soul come; my Honor, be not thou United!

Dear G. F. I may yet more prove, what I have said. One while he is a Separatist at New-Plymouth in New-England, Joining with them, till they are weary of him (as from Morton's Memorials in Print doth appear;) Another time you may have him a Teacher or Member of the Church at Salem in New-England: O! Then a great deal of Devotion is placed in Women wearing of Vails in their Assemblies, as if the Power of Godliness was in it; and to have the Cross out of the Colors: and then be against the King's Patent and Authority; and writeth a large Book in Quarto against it. And another time he is Hired for Money, and gets a Patent from the Long Parliament; so that it is not long, but he is off and on it again: One time for Mens wearing Caps, and not Hats for Covering their Faces; and again Hats, and no Caps: One time for Water-Baptism, Men and Women must be plunged into the Water; and then throw it all down again: So that Cotton (who in his day did know the Power of God to Salvation) said of him, That he was a Haberdasher of small Questions against the Power. So they ought to have feared God and the King, that is, To punish Evil-doers; and therefore not to meddle to their hurt with him, that is given to Change: In a Letter to Walter Clark he doth bewail and detract, that he hath Cut himself off from us. And for John Leverat Governor of the Massachusetts, to say, (as I am Credibly Informed) That he would give 20. Pound, rather than this Mocking, Persecuting Book should not be Printed — and the Governor of the New-Plymouth-Jurisdiction other 5. Pound: and yet to say, I am their Friend, and their Father-friend, and, they will not forsake, that

is; they will not persecute my Friend. But the Goverour of Boston doth persecute, as witness their Whips and Goals. So far W. C. of Rode-Island. (28. day 4 Mon. 77.)

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Followeth the Letter of R. S. concerning R. W. viz:

Friends,

Concerning the Conversation and Carriage of this Man Roger Williams, I have been his Neighbour these 38. years: I have only been Absent in the time of the Wars with the Indians, till this present—I walked with him in the Baptists Way about 3 or 4 Months, but in that short time of his Standing I discerned, that he must have the Ordering of all their Affairs, or else there would be no Quiet Agreement amongst them. In which time he brake off from his Society, and declared at large the Ground and Reasons of it: That their Baptism could not be right, because It was not Administred by an Apostle. After that he set upon a Way of Seeking (with two or three of them, that had dissented with him) by way of Preaching and Praying; and there he continued a Year or two, till Two of the Three left him.

That which took most with him, and was his Life, was, To get Honor amongst Men, especially amongst the Great Ones. For after his Society and he in a Church-Way were parted, he then went to New-England, and there he got a Charter: and coming from Boston to Providence, at Sea-conck the Neighbours of Providence met him with fourteen Canoos, and carried him to Providence. And the Man being hemmed in in the middle of the Canoos, was so Elevated and Transported out of himself, that I was condemned in my self, that amongst the Rest I had been an Instrument to set him up in his Pride and Folly. And he that before could reprove my Wife, for asking her Two Sons, Why they did not pull of their Hats to him? And told her, She might as well bid them pull off their Shoos, as their Hats (Though afterward she took him in the same Att, and turned his Reproof upon his own Head) And he, that could not put off his Cap at Prayer in his Worship, Can now put it off to every Man or Boy, that pulls of his Hat to him. Though he professed Liberty of Conscience, and was so zealous for it at the first Coming home of the Charter, that nothing in Government must be Acted, till that was granted; yet he could be the Forwardest

*in their Government to prosecute against those, that could not Join with him in it: as witness his Presenting of it to the Court at Newport.*

*And when this would not take Effect, afterwards when the Commissioners were Two of them at Providence, being in the House of Thomas Olney, Senior of the same Town; Roger Williams propounded this Question to them:*

We have a People here amongst us, which will not Act in our Government with us; What Course shall we take with them?

*Then George Cartwright, one of the Commissioners asked him, what manner of Persons they were? Do they Live quietly and peaceably amongst you? This they could not deny; Then he made them this Answer:*

If they can Govern themselves, they have no need of your Government.

— At which they were silent.

This was told again by a Woman of the same House (where the Speech was spoken) to another Woman, whom the Complaint with the rest was made against, who related it to me; but they are both Dead, and cannot bear Witness with me, to what was spoken there.

He was too forward in spreading False Reports abroad; as witness that Letter, that he wrote to one of his Friends at London, (about the year 1660) Scandalizing W. B. with committing Adultery with Horred Garner: Which when W. B.'s wife heard thereof, she wrote to her Husband about it; and he read it in the Meeting at Providence. And as soon as I had heard it read, I desired a Woman Friend to go along with me to his House (who is now out of the Body :) And I asked him, Why he wrote to London, that W. B. had Committed Adultery with Horred Garner? And I told him, I verily believed, that he was as Innocent of any such Act, as a Child of a Year old. To which he Answered, He believed so too; and added this to Confirm his former Speech. That the Man, he believed, was an Honest Man. Then I replied upon him again: If thou believest, that he is an Honest Man, how comes it to pass, that thou hast wrote such a Report of him? To which he Answered: It was so Reported at Rode-Island by others; and he had writ no more, than what others had Repor.ed. [Now let the Sober judge of this Man!]

One particular more I shall mention, which I find written in his Book (pag. 7.) concerning an Answer to John Throckmorton in this manner: To which (saith he) I will not Answer, as George Fox Answered Henry Wright's Paper with a scornful and shameful Silence — I am a Witness for George Fox, that I Received his Answer to it, and delivered it Yet R.W. has published this Lie; into \*Henry Wright's own hands: So that to his former Lie he hath added another scornful and shameful Lie; And then concludes, That they were his Witnesses, that he had long said with David (and he humbly hoped, he should make it good) that he hates and abhors Lying.

Providence in  
New-England.

Richard Scot.

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SOME  
**TESTIMONIES** of Ancient and Mo-  
dern Authors concerning the **LIGHT, SCRIP-  
TURES, RULE** and the **SOUL** of Man.

Testimonies concerning the **LIGHT** within.

**M**ünsterus, Castilio, Vatablus, Drusius, Clarius, Codurus (upon Job 24, 13, and Chap. 25, 3. They are of those, who rebel against the Light; Upon whom doth not his Light arise?) say; That this Light is of the Divine Wisdom and Fountain of Light: Alluding to the Psalmist, Τὸ εἶναι ἡ φωτιά: and Mat. 4, 19. The People that sat in Darkness, saw great Light. Also see Erasmus and Camerar. upon Job, 1, 4, 9.

**Orpheus:** His Hand reacheth to the end of the Sea, his right Hand is every where (then within:) Of him alone are all things. (Clem. Alexandr. Strom lib. 5.)

**Thales** thus: There is but one God, he is Glori- Gentiles Testi-  
monies.ous forever; he knows Hearts and iells Thoughts. He maketh the Teller of his Thoughts God (as in Amos 4, 13.)

Pythagoras thus: GOD resemblmeth Light and Truth; he is One: He is not out of the World, he is the Salt of all Ages: ONE HEAVENLY LIGHT and Father of all things; only Wise: Invisible, yet Intelligible, (Jamb. Just. Mart.)

Heraclitus thus; God is not made with Hands.

Pythagoras; What things are agreeable to God, cannot be known, unless a man HEAR GOD himself.

Again: Having overcome thy rebellious Appetites, thou shalt know the Cohabitation of the Immortal God and mortal Men; whose work is Immortality, Eternal Life. (Trin. de Animâ Mundi.)

Sophocles speaking of the Precepts written in Man's Heart: faith, God is their Father, not Mortal Nature; neither shall they ever be abrogated: for there is in them a great God, that never waxeth old. Again (saith he) This is with respect to Man's Conscience a Divine, a Sacred Good: God the Overseer. (Oedip. Tyr. Clem. Alex. Str. l. 5.)

Socrates had the Guide of his Life within him, and preached, as he was moved by it, even in the Streets; and died for reprobating the Corruptions of the Athenians in Manners and Religion.

Plotin taught, That Man had a Divine Principle in him, which maketh a True and Good Man.

Hierom called it a Domestick God.

The Good (said Socrates) shall be united to God in an In-accessible place; the Wicked in convenient places suffer due Punishment.

Justin. Martyr in his Apology saith; God hath Testimonies of the Fathers. built to himself a natural Temple in the Consciences of Men.

Clem. Alex. (Admon. ad Gent.) It is the Voice of Truth, that Light will shine out of Darkness: Therefore doth it shine in the Hidden Part of Mankind.

Strom. (l. 5.) Man cannot be void of Divine Knowledge, who naturally partakes of Divine Inspirations.

Lattan. (de Cult. Ver.) The Law of God is made known to us: The Law is pure and unsported Reason, diffused through all the World.

Athanafius (contr. gent.) The way to attain to the knowledge of God is within us; which is proved from Moses, who saith: The Word of God is within thy heart; and from this Saying of Christ, The Faith and Kingdom of God is within you.

Minutius Felix saith: God is every where not only very near us, but

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but infused. As is observed by Grotius, (Crit. Tom. 7. on *Act*s 17, 27.)

Testimonies concerning the SCRIPTURES.

**L**uther taught, That the Spirit is required to the understanding of the whole Scripture, and of every part thereof. Again, The Scriptures are not to be understood, but by that very Spirit, by which they were wrote. (Tom. 3. fol. 169.)

John Bradford thus answered the Arch-Bishop of York; We do believe and know the Scriptures, as Christ's Sheep: not because the Church saith, they are the Scriptures; but because they be so, being thereof assured by the same Spirit, that wrote and spake them. (Book of Mart. Vol. 3. p. 298.)

W. Tindal, (a faithful Martyr in Hen. 8. his time) writes thus; It is impossible to understand the Scriptures more than a Turk, for him that hath not the Law of God written in his Heart to fulfil it. Again, Without the Spirit it is impossible to understand them. (W. Tindal's Works p. 319 and p. 80.)

B. Jewel against the Papists hath this Passage: Flesh and Blood is not able to understand the Holy Will of God without special Revelation: therefore Christ gave Thanks to his Father, and likewise opened the Hearts of his Disciples, that they might understand the Scriptures. Without this special Help and Prompting of God's holy Spirit the Scriptures are unto the Reader (be he never so Wise or well-Learned) as the Vision of a Sealed Book.

Calvin saith, It is necessary, that the same Spirit, that spake by the Mouth of the Prophets, should pierce into our Hearts, to persuade us of the Truth, of what they delivered. (Instit. lib. 1. cap. 8.)

Beza saith, That the understanding of the Scriptures should be fetched from the same Spirit, that dictated them. Beza in Nov. Test. 2 Pet. 1. 19.)

Peter Martyr taught, That the Spirit is the Arbiter, by whom we must assure our selves for understanding of the Scriptures; that thereby we must discern between Christ's words, and a Stranger's. (Quoting Christ's words, "My Sheep know my voice, and follow not a Stranger. And among other Scriptures he quotes

## Testimonies concerning the Scriptures.

these, *The Spirit searcheth out the deep things of God*—*The Comforter shall declare all things, that I have said unto you*—*The spiritual Unction shall shew you all things.* (Com. loc. part. i. pag. 6.)

Again, *The Spirit of God reveals the truth in the holy Scriptures.* (Com. loc. p. 2. cap. 18.)

Again, (in an Oration to the University of Straßburgh, concerning the *Scriptures he expresseth himself thus:*) “*The School of this Philosophy is Heaven.* Again, *We must remember, that the Teacher hereof is the Holy Ghost.*

Doct. Ames (a Great Father of the *Independents*) upon Job: 2. faith: *We require no more; the Anointing of the holy Spirit doth teach the faithful to understand those things, which they received of the Apostles, there from to understand those things, which are necessary to Salvation; for these things those Believers had received of the Apostles.* With more to the same purpose in that Chapter (lib. 1. c. 5. Thes. 32. contr. Bellarm.)

(H. Bullinger asserts (in his 4. Decas, and 8. Serm. dedicated to K. Edw. 6.) *That Men fetch'd the understanding of heavenly things and knowledge of the holy Ghost from no where else, then from the same Spirit.*

Doct. Owen saith, *The only publick, Authentick and infallible Interpreter of the Holy Scriptures is he, who is the Author of them; from the breathing of whose Spirit it derives all its Verity Perspicuity and Authority* (Exerc. 2. 7. 9.)

T. C. (an Antient and Considerable *Baptist*) saith: *There is the Law and Testimony in the Spirit, as well as in the Letter. The Law of God is in the Heart, there it is written, and there it testifieth the Truth of God: and if any Man speak not according to this Rule, it is, because there is no Light or Morning risen in him:* (see his Works pag. 249.)

Again, *Others know no other Touch-stone nor Trial, no other Light, by which they judge of Truth, then Scripture: thus putting it in the room of the Spirit, which is Light, and the greater Light.* For they say, *they cannot know Truth, till they bring it to the Letter for Tryal: thus making an Idol of the Letter, setting it up in the room of God.* (Ibid: pag. 248.)

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Testimonies concerning the RULE.

Irenaeus (pag. 242, 384, 389): *The Writing in the Heart is the Rule.* Again, (l. 5. c. 8.) *The Word giveth his Spirit to All, to Some according to Condition.* And (l. 4. c. 30.) *The Fathers being Justified by the Righteousness of the Law of God in them, therefore had no need of Reproving Letters.*

W. Perkins Works, (Vol. 3. pag. 220) *The Light of Nature and Grace teacheth, To do as we would be done to.* (Pag. 221.) *It is the Fulfilling of the Law, the Rule to Judge Scripture: That of God made the Rule, something in the Conscience; Happy Times, if Men would follow it.*

Bilshop R. Sanderson, (*De Obligat. Conscientie*, p. 127.) saith; *A Rule of Discerning without the Scripture, (Regula discernendi extra Scripturam.)*

T. Collier saith; *The Spirit of God, who is God, is the alone Rule of a Christian,* (*Gen. Epist. to the Saints, Chap. 12.*) *The Spiritual Man Judgeth all Things by the Rule of the Spirit,* (*ibid.*) *The Law of the New Testament is Written in the Heart,* (*ibid.*)

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Testimonies concerning the SOUL.

Terullian (*De Anima*, pag. 297.) *Asserts the Immortality and Divinity of the SOUL.*

D. Fagius (in *Gen. 2. 7.*) *Rabbi Nehamanides hath observed; That he, that Breatheth on any, contributes something of his own to it;* whence Christ our Saviour, when he would Communicate his Holy Spirit to his Disciples, *be did it by Breathing upon them;* signifying, *that he contributed to them something of his own, that was Divine.* The Word **נַפְשׁוֹ** signifies something Divine and Heavenly, something **נַפְשׁוֹ** because the Immortal Soul of Man is a certain Divine Thing.

Peter Martyr speaks of the Soul thus (in *Psalm. 94:*) *We are Taught not to withdraw from the Divine Nature those Things, that*

that are Perfect and Absolute in us, ( pag. 12.) And (pag. 122.) They say (faith he) נַפְשׁוֹ (the Soul) doth chiefly signify that which is Divine and Reasonable, which God doth give unto us.

H. Bullinger saith; *The Soul is a Spiritual Substance, poured of God into Man's Body,* (in his 4. Decas. 10. Serm.)

Augustine saith; *It is felt in the Life, it is Unutterable; Breathed into Man's Body from the Secret Power of God.*

[Henry Ainsworth (Annot. in Pentateuch.) brings the Rabbines saying; *The Form of the Soul (of Man) is not Compounded of the Elements, &c. but is of the Lord from Heaven:* Therefore when the Material Body, which is Compounded of the Elements, is separated, and the Breath perisheth, (because it is not found but with the Body, and is needful for the Body in all the Actions thereof) this (Essential) Form is not destroyed, &c; but continueth even for ever and ever. This is that, which Solomon by his Wisdom said; *And Dust shall Return unto the Earth, as it was, and the Spirit shall Return unto God, who gave it.* ]

*Id.* (in Gen. 2, 7.) *The Lord Animated or Inspired him with a Living and Reasonable Soul or Spirit, which presently appeared by Breath at his Nostrils: For the Soul of Man is not educed, derived or fetched out of any Power in the Matter of the Body, nor made of any Matter at all, as the Body is; but as it is a Spirit, Material and Immortal, so it had its Immediate Original from the Father of Spirits. (Hebr. 12, 9.)*

Walter Rawleigh's (*Hist. of the World*, pag. 18.) *Man is said to be after the Image of God, in respect of his Immortal Soul only; because as God is Invisible, so the Soul of Man is Invisible; as God is Immortal and Incorporeal, so is the Soul of Man Immortal and Incorporeal; and as there is but one God, which Governeth the World, so but one Soul, which Governeth the Body of Man: and as God is Wholly in every Part of the World, so is the Soul of Man Wholly in every Part of the Body.*

Henry More (*Philosophical Writings*, pag. 37:) *The Specifick Nature of the Soul of Man is an Immaterial Substance, endued with those two Eminent Properties of Understanding, and Power of Moving Corporal Matters.*

Peter Charron's Wisdom (pag. 22): *The Immortality of the Soul is a Thing Universally received throughout the World (I mean, by an Outward Profession; seriously and Inwardly not so: witness so many Epicures, Libertines and Mockers in the World.)*

John

*John Smith's (of Queen's Colledge in Cambridge) Discourses,* (pag. 87): *The Soul of Man acting upon it self, and drawing forth its own Latent Energy, finds it self able to tame the Outward Man, and bring under those Rebellious Motions, that arise from the meer Animal Powers; and to tame and appease all those Seditions and Mutinies, that it finds there.*

(*Ibid. p. 92.*) *There is a Naked Intuition of Eternal Truth in the Soul, which is always the same, which never Rises nor Sets; but always Stands still in its Vertical, and fills the Whole Horizon of the Soul with a Mild and Gentle Light: There are such Calm and Serene Ideas of Truth, that shine only in Pacate Souls, and cannot be discern'd by any Troubled or Fluid Fancy.*

*Plotinus, (En. 4. l. 8. c. 1. pag. 99.) The Soul of a Divine and Immortal Being, &c.*

(*Id. Ibid.*) *When he shall behold his own Soul fixt in an Intelligible and Pure Nature, Contemplating Things Eternal; — looking into the Intellectual World, being it self made all Lucid (to wit, Light) Intellectual, and Shining with the Sun-Beams of Eternal Truth borrowed from the First Good, which perpetually Rayeth forth his Truth upon all Intellectual Beings.*

*William Robertson, (in his Key to the Hebr. Bible, sub. Lit. Nun): וּנְבָדֵל the Soul, a Noun Primitive, from which is derived the Verb in Piel וּנְבַדֵּל Nippesh, he Breathed; because the Soul is the Principle of Life and Breath, &c.*

*Henry Moor's Philosophical Writings of the Immortality of the Soul, (libr. 2. cap. 1. pag. 58:) There is such an Immaterial Substance in Man, which from the Power it is conceived to have in actuating and guiding the Body, is usually called the SOUL.*

(*Id. Ibid. Cap. 3. pag. 72.*) *No Essence in it self can vary its Modification. — For there is an Essence in us (what-ever we will call it) which we find endued with this Property, as appears from hence, that it has Variety of Perceptions.*

(*Id. Ibid. Cap. 11. pag. 109.*) *The Soul is a Substance distinct from the Body, and her very Essence is spread throughout all the Organs thereof.*

*Lactantius; The Soul, whereby we Live, comes as it were from Heaven, from God.*

G. F.

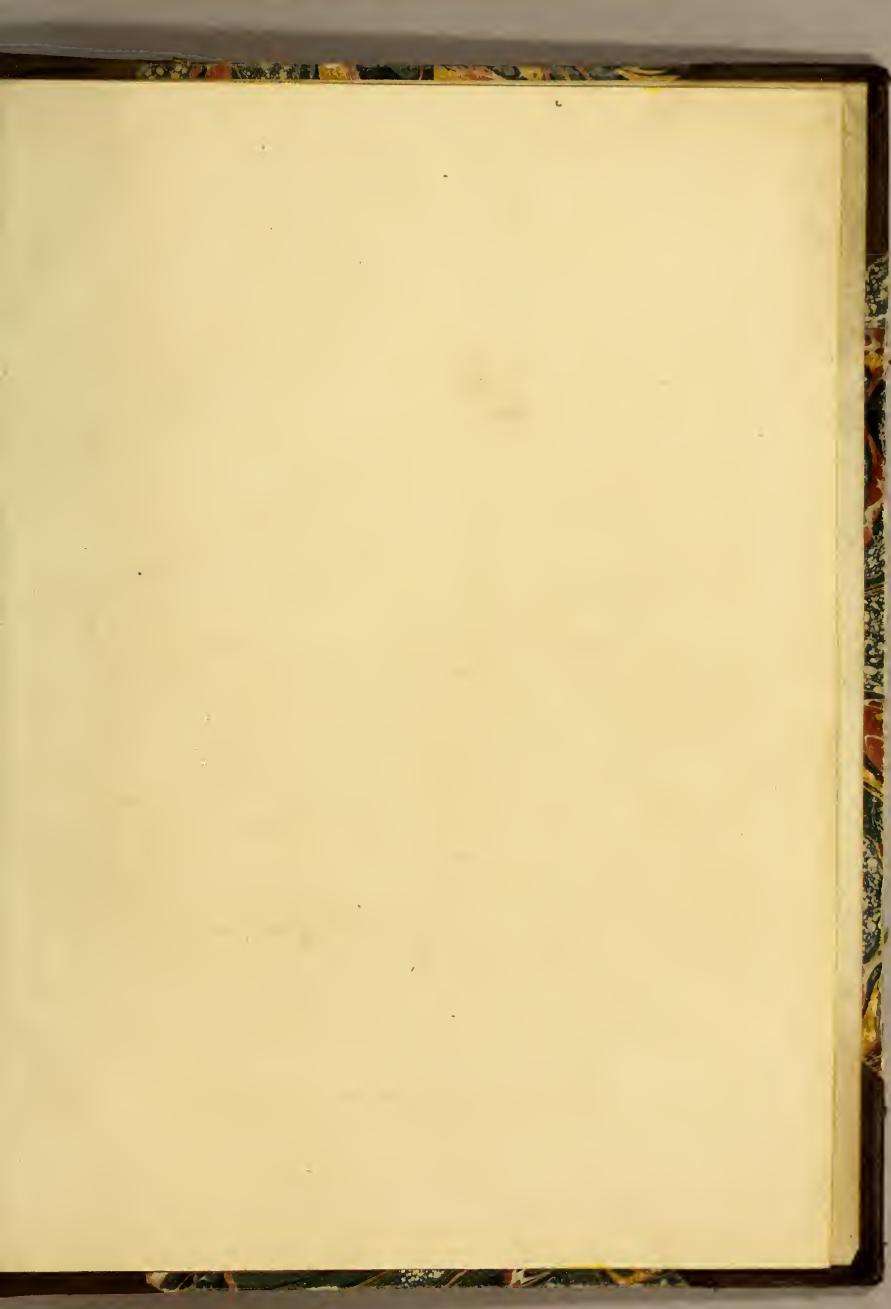
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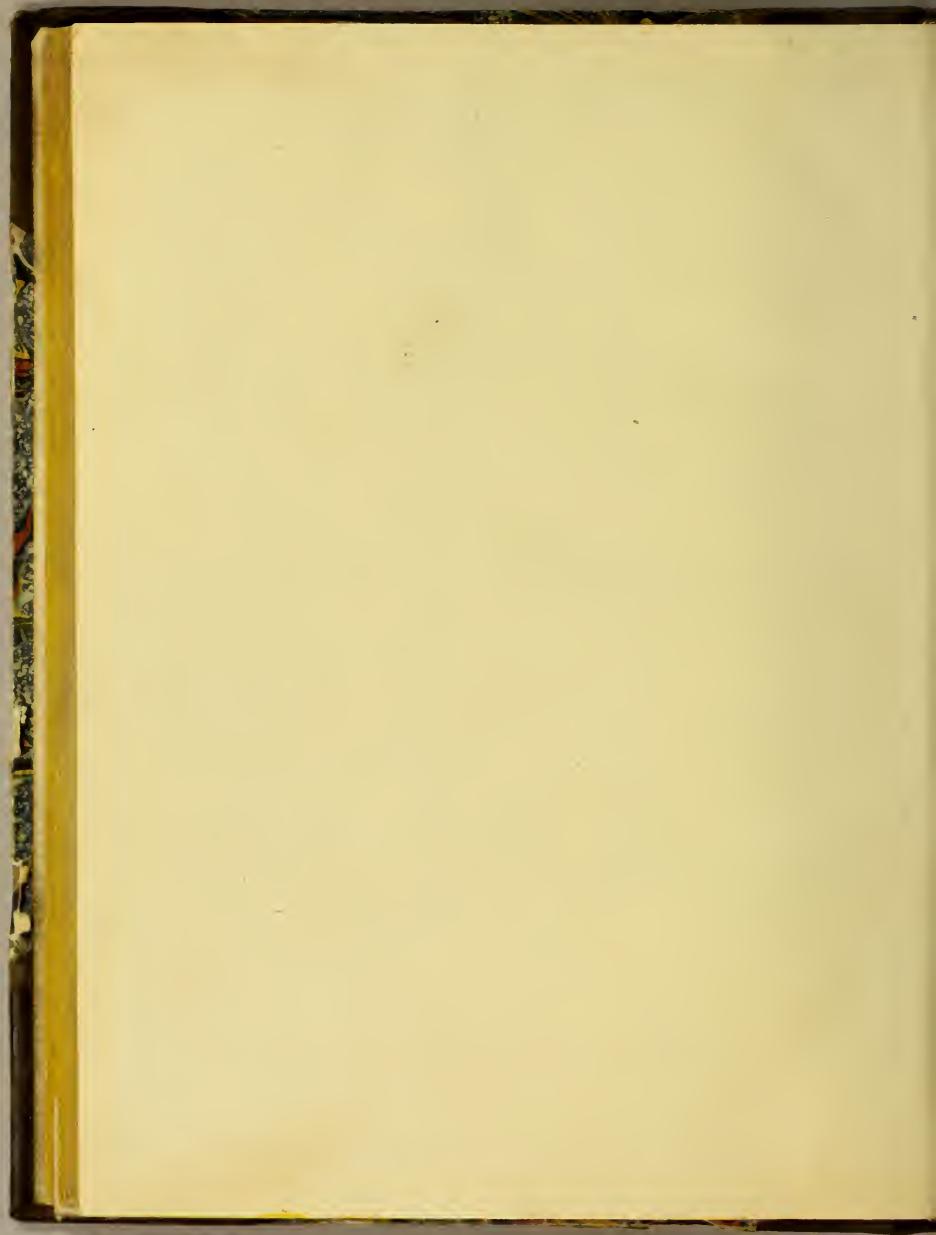
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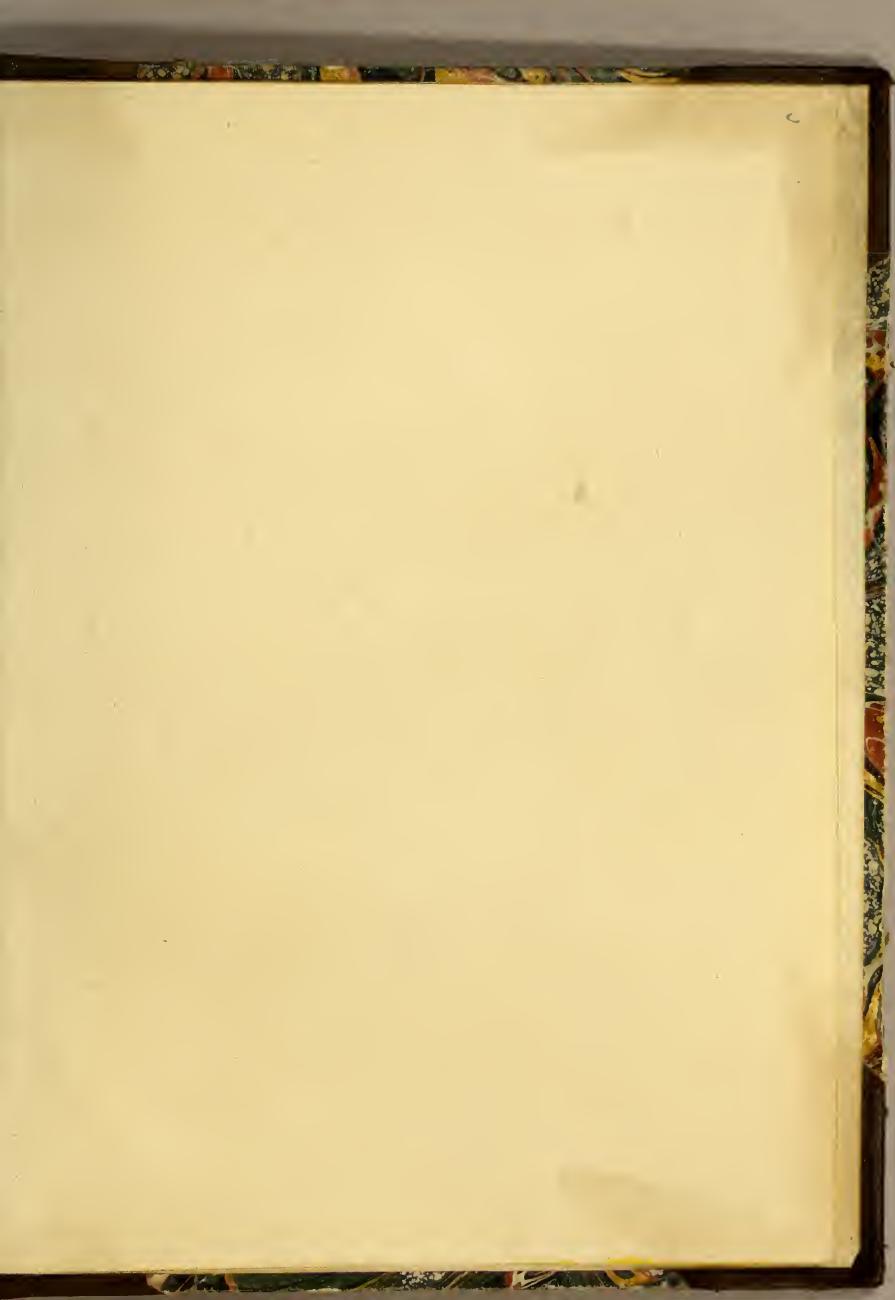
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I.I. Part

<i>Pa.</i>	<i>lin.</i>	<i>Errors</i>	<i>Corrected</i>	<i>Pa.</i>	<i>lin.</i>	<i>Errors</i>	<i>Corrected</i>
3	14	util	until	12	23	written Law	Law written
4	29	hot	an hot	35	18	must	it must
8	1	fitſt	ſirst	ib.	19	a Christian	blot out a
23	3	book	(See Part.2. p. 249.)	56	37	Scripures	Scriptures
26	23	thought	thought'ſt	78	37	preaching	teaching
28	5	P. 26.	p. 36	78	12	have	blot out
38	5	and out	out	84	5	faith	say'ſt
	ib.	book	books	85	36	received	receive
39	30	Bunion	Bunyan	91	28	R. W.	Anſw. R. W.
41	12	Candleſticks	Golden Candleſticks	101	34	to seek	and seek
70	6	Sandering	Slanderig	109	2	Spirit	Spirits
84	33	liſſen	liſten	106	18	Dothan	Dathan
89	39	Chrfſt	Christ	111	26	Immediate	Immediates
97	5	Pannel's	Parnel's	119	21	G. F.	G. F. his
119	40	139	109	126	9	blot out	from
127	2	J. Stub	J. Stubs	131	20	qnaery	query
145	15	Believing	Unbelieving	134	36	blot out	mind
170	37	ſame	ſome	138	30	there	there are
201	31	Cause	Cafe	146	28	very	every
221	29	Simitude	Similitude	154	40	ſaying	and paying
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